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THE APOSTLES' CREED.*

After our Saviour's human name, and the declaration of his function and office, there follows in the creed his filiation, or sonship, expressed in the word Son, which is his divine name; whereby we are not to understand any thing that is human and common, but such a filiation as is divine, proper and peculiar unto him, and is not communicable and attributable unto any other, being his Father's only Son; wherein are two things observable: first, that he is the Son of the Father, his Son: secondly, that he is his only Son, i. e. such a Son, or a Son in such a manner as never any other is or was.

The oracles of the Old Testament did foretel that Christ should be the Son of God; [Psal. ii 7.] "I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee. [Psal. lxxxix. 26. 27.] He shall cry unto me, Thou art my Father, my God, and the rock of my salvation; also, I will make him my first-born, higher than the kings of the earth. [Isa. ix. 6.] Unto us a Child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. [Hosea xi. 1.] When Israel was a child, then I loved him, and called my son out of Egypt." Whence amongst the Jews, at the time of our Saviour's appearance, Messias and the Son of God were convertible terms, designing the same person, as is evident from several passages in the New Testament; as, [John i. 49.] "Rabbi, thou art the Son of God, thou art the King of Israel. [John xi. 27.] I believe that thou art the Christ, the Son of God, which should come into the world. [Matth. viii. 29.] What have we to do with thee, Jesus, thou Son of God."

Now Christ is on several respects called the Son of God in Scripture, as he is so called on the account of his temporal generation, being conceived in an extraordinary manner in the Virgin's womb, by the power of the Holy Ghost; whence the Angels told the Virgin Mary, [Luke i. 35.] "He should be called the Son of God." And he is also so called by reason of his resurrection from the dead, whereby he was, as it were, begotten to another life by God his Father who raised him, as in Acts xiii. 32, 33, "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again;" as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee." And he is likewise called the Son of God, by reason of that high office whereunto he was called by the special designation and immediate will of God: [John x. 36.] "Say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?" As also, by reason of his great dignity and authority, being next in order to the Father, and sat down on the right hand of the Majesty on high, whereby he hath the actual possession as heir of all. [Heb. i. 2, 3, 4, 5.] "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they; for unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son."

Now in all these forementioned respects, our Saviour was the Son of God by way of eminency and excellency beyond and above all others; but he doth not seem to have been so solely and solitarily, and exclusively of all others, which is the filiation and sonship intended in the creed: it being said therein that he is "his only Son," which is the second thing observable in this clause; and intimates the peculiarity of his sonship, that he is the Son of God in such a way or manner, as never any other was, is, or can be.

The Holy Scriptures do abundantly assure us, that God had one particular Son in such a peculiar way and manner as he had never any other; as, [John iii. 16, 17, 18.] "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. [Rom. viii. 3.] God sendeth his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh. [Gal. iv. 4.] When the fulness of the time was come—God sent forth his Son made of a woman, made under the law. [1 John iii. 8.] For this purpose the Son of God was manifested, that he might destroy the works of the Devil. [1 John iv. 9.] In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him." And several other passages there are in Holy Writ, which show, that God had one Son in a proper and peculiar way, so and in such manner as he had never any other son; which way and manner is expressly declared in the Greek creeds, to be by generation: all the Greek creeds reading, and in Jesus Christ "his only begotten son, *ton huion autou ton monogene;* and supposed in the Latin creeds, under the term *only*, and in Jesus Christ his *only* Son. For, as Athanasius says, "Christ is the only begotten ,and therefore the only."

"When thou hearest," saith St. Cyril of Jerusalem, "Christ called a Son, do not think him to be an adopted Son, but a natural Son, an only begotten Son, not having any brother, for he is therefore called the only begotten, because there is none other like him, either as to the dignity of his deity, or his birth from his father." And again, "When thou hearest him called a Son, do not understand him so only abusively or improperly, but understand him to be a true Son, a natural Son." So that Christ was the true and natural Son of God, begotten of him before all worlds; that as by generation, one of the same kind and nature is produced with a likeness and similitude to the producer, so in a more perfect and eminent manner, the Father before all worlds, begot a Son like unto himself; which manner of his production by generation, was perhaps placed in the creed, in opposition to the blasphemies of the Valentinians and Gnostics, who imagined it to be by emission, and consequently by division and section from that nature or being, from whom he was emitted: Wherefore, Athanasius in his creed, not in that which commonly passeth under his name, but in another, expressly opposeth the generation of the Son, to this emission of the Gnostics; "We believe," saith he, "in one only begotten word, born of the Father, without beginning of time, from all eternity, being not a division from the impassable nature, or an emission, but a perfect son."

As for the manner of the Father's eternal begetting of the Son, there are various similitudes used by the ancients to help our conceptions therein; as that the Father begat the Son, as a fountain doth its streams, and the sun light, and a root the branches, and several other such like: But whether all of them will abide a strict scrutiny, I shall not here enquire; only this I shall venture to affirm, that none of them do yield us any adequate or satisfactory apprehension of this sublime and incomprehensible mystery. For which reason, great caution is to be used in our searches thereinto, and expressions thereof, that we do not with too great nicety and curiousness dive into his profound and incomprehensible secret, lest whilst we endeavor to show our learning and knowledge, we betray our ignorance, and, what is worse, conceive and utter things unbecoming the divine and infinite majesty.

This was the wise and pious advice of the famous Alexander, Bishop of Alexandria, who was the first discoverer and condemner of Arius: "It is true," writes that bishop, "that the Son was begotten; but he that enquires farther into the manner thereof, is not to be reckoned amongst the pious, seeing he hearkens not to that which is written, Seek not after things which are too difficult for thee, and search not into those things which are too high for thee; for if the knowledge of many other things, far inferior to this, exceed the reach of an human understanding; how then shall any without madness pretend curiously to search into the essence of the divine word? Of whom the Holy Ghost, by the prophet, saith, Who shall declare his generation?" Wherefore, according to this prudent counsel, I shall forbear to say thing concerning the manner of the divine generation of the Son, and pass on to another observation, which may be made on this clause, as it is in the Greek creeds, viz., that Christ, and not any other, is the *Monogenes*, or the only begotten; which seems to be a designed contradiction to the blasphemous Gnostics, who denied Christ to be the only begotten, affirming their second male Æon to be the only begotten; whilst disowning Christ so to be, they made him to be a being formed within the Pleroma, after the number of the thirty Æons was completed. According to which Irenæus saith, "That they imagined the only begotten to be one, and Jesus to be another." And Athanasius writes concerning Ptolemæus, the flower of Valentinian's school, that he "affirmed, that the Unbegotten, or God, had two yokes," as he termed them, "his mind and his will;" and that first he imagined, and then willed; and that he could not effect what he had imagined, till the power of his will was superadded thereto; and that from his mind and will proceeded the only begotten, and after him all others: from which heresy, as Athanasius continues there to write, the Arians afterwards learned that God's counsel and will preceded the generation of the word; whereas the orthodox maintained, that the word was the very mind of God, and so was the very first begotten, and generated by him in such a manner, as never any one else was; as Maximus Taurinensis writes on this article, that Christ "is called the only, or the only begotten, because he is the only one so born, and hath no companion in his nativity."

This article of the creed hath been co eval with Christianity, and as wont to be demanded at baptism of the persons who came to be baptized, as appears from the form of the celebration of the baptism, which is in the name of the Son, as well as of the Father and the Holy Ghost; wherein is necessarily supposed a belief of Jesus Christ to be the Son of God; it being in itself impossible to be baptised in the name of the Son, without acknowledging the person in whose name he is baptized, to be that Son: which appellation of the Son of God denotes his divine nature, as that of the Son of man implies his human; as was long ago observed by Novatianus in his exposition of this part of the creed, viz. "that as our Saviour's being the Son of man declares his humanity, so his being the Son of God is an undeniable proof of his divinity:" And, "Christ is not only a man, because the Son of man, but is also God because the Son of God."

After the filiation and divine nature of our Saviour, there follows in the creed his dominion, expressed by the title Lord; for that the dominion of Christ is thereby asserted, appears from the derivation of the Greek word *kurios*, used for Lord: *kurios* saith Origen, *legetai dia to kurieuein tinon*, Lord comes from a word that signifies ruling, lording or governing; under which notion it is frequently used by the Septuagint to express the Hebrew word *adon*, which properly implies government and authority.

Now Christ is not only a lord, but he is so *kat' exochen*, eminently and singularly so; whence he is frequently in the New Testament only called the Lord, without any farther or other addition; as, [Matt. xxviii. 6.] "come, see the place where the Lord lay," [Luke xxiv. 34.] The Lord is risen indeed, and hath appeared to Simon." [John xx. 2.] "They have taken the Lord out of the Sepulchre, and we know not where they have laid him." [I. Cor. xi. 23.] "For I have received of the Lord that which also I have delivered unto you." And innumerable other places there are in the New Testament, where the Lord alone absolutely taken, is used determinately for Christ.

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* From "The History of the Apostles' Creed; with Critical Observations on its several Articles. By Sir Peter King, the First American Edition. Elizabethtown, New Jersey. Printed and Published by John Woods, 1804."

EXTRACT

From Bishop Whittingham's Address at the Commencement of the General Theological Seminary, 1842.

"As students, you are but commencing, not closing your career. The world (and indeed it is within itself a world) of theological science, is all before you, where to choose. Let not indolence, timidity, or indecision, keep you back. Be discreet, but bold and firm, and from the good beginning you have made, resolve to go on, in the vigorous prosecution of some definite line of study, to seek the rich reward of distinguished usefulness.

"But one branch of study, on which you have already entered, and barely entered, claims equal attention from every aspirant to the gospel ministry. The treasures of wisdom unto salvation laid up in the written word, are to be drawn thence for your own souls' nourishment, and for that of the Lord's people whom you are to serve. Were not diversities of gifts and minstrations needed in the Church, and sanctioned by the word and providence of God, the one study of the Bible would alone furnish ample occupation for all the time, and employment for all the faculties of every one who is to minister in things sacred. In it, as a common focus, all the rays of human learning may converge. Arts, sciences, linguistic studies, and œconomic theories, all minister to it as handmaids. The universal scholar, were there ever such a phœnix, would but have made ready to begin the work of breaking up the depths of wisdom stored in the oracles of God. You have sojourned here to little purpose, if you have not by this time learned that in the study of the Scriptures, an undivided lifetime might be well spent, and that a thousand lives bestowed upon it, would leave it unexhausted.

"How could it be otherwise? When God vouchsafes to communicate with man, must not the least of His communications partake of the character of Him from whom they emanate, and stamps even man's poor instrument of conveying thought from mind to mind, with the impress of infinity? Of all the fruitful brood of neologistic errors, there is none, perhaps, more subtle, certainly none more dangerous, than the utterly false assumption, that when our Maker deigns to employ the instrument which He lent us in the use of written speech, He is limited by the bounds which limit us, and subjects Himself to the restrictions under which our finite capacities and powers place us. It is not true that a man's letter to his friend can be understood merely by once or twice reading, after the acquisition of an adequate acquaintance with the vocabulary and grammar of the language in which it is indited. If relating to himself, his doings and his plans, a knowledge of the writer, his character, his principles, his habits and mode of thought, not easily attainable, nor always to be attained, must be possessed, before we can be sure we understand him. How evident the truth, that the communications of the Unsearchable Mind come under the same category! How self-evident the consequence that no human intellect can ever fathom their exhaustless depth of meaning! That no merely human skill can even penetrate its surface!

"Beware, then, of the empirical conceit of rationalism, that by measuring words and syllables you may drain the fount of revelation, and by the use of grammars, lexicons, and commentaries, assure yourself that such and such an expression in the word of God, means just thus much and nothing more—that the surface-meaning is all you have to look for, and, once obtained, leaves no reward for further search. No such shallow conception of the value of the precious deposit committed to our keeping and opened for our use, kept back the humble men of heart of olden time, from striving to look into the full import of every portion of its contents. History, prophecy, and precept; type, ceremonial law, and symbol; sacred song, proverb, parable, lamentation, and wise saying; all, they believed to be, and because they believed it, found them, replete with indications, rather than revelations, suggestions rather than inculcation of high and edifying spiritual truth. It is a true though a painful confession, that 'whole portions of Scripture, Levitical details, topographical catalogues, or Hebrew genealogies, appear to have been full of Christ, full of outlines of His Church, to the affectionate temper of early times, where now to us the lamps are gone out, and there are no springs of heavenly meditation flowing.'

"Beyond question, to the multitude of those who bear the name of Christ, this low estimate of the Written Word is doing deadly mischief. It poisons the spiritual life in its very fountains, and starves our faith, and dwindles love and obedience, by withholding the food provided for their nourishment. The unvarying experience of the Church attests, that in proportion as her children cease to look after and prize high meanings in the text of Scripture, in the same proportion they leave off striving after high attainments in divine communion and holy living; and that cold, dead, orthodox, hollow formalism, or low-toned morality, go hand in hand with the mean and narrow views of the interpretation and use of Scripture, that have from time to time, like an intermitting plague, broken out erst at Antioch, then at Mopsuestia, after a lapse of many ages, with Laurentius Valla for a leader, in unbelieving Italy, and in their last worst shape, in Germany and England in the eighteenth century.

"It is a melancholy but instructive exhibition of human weakness and inconsistency, that such degrading views of Holy Writ, seem ever to have prevailed in company with a corresponding disesteem of the organization of the Church, which is its divinely constituted witness and keeper. The men who have been most prone to disparage the ministry of the successors of the Apostles, and the mysteries committed to their stewardship, in ostensible jealousy for the authority and efficacy of the Written Word, have proved themselves readiest to depress the Scriptures to the level of human compositions, to deprive them of their sacredness and divine impress, and, as far as in them lay, to empty them of their fulness of grace and consolation.

"Be it our welcome and honorable task, my brethren, to strive equally against these associated though inconsistent errors. Holding fast to the golden chain by which we trace our possession of the means and pledges of spiritual life up to the throne of God, let us with not less tenacity retain the charter of salvation, and contend for all its pregnancy of import. Even as the ways of God and the thoughts of God are not as man's thoughts and ways; even so let us be bold to believe and teach that His words are not as man's words, but full where mere human writings would present to these latter days only emptiness, and overflowing with the soul's best nourishment, where the critic can find nothing but a source long since drained dry.

"To this end they must be our constant study, in a right, that is, an humble, believing, seeking spirit. Not the reading of a few verses or chapters, or a book, in a set course, in the translation made for the unlearned, will serve our turn. As a connoisseur sets some precious work of a great master in every light, that he may seize all its beauties in their several aspects, we must vary our modes of studying the Scriptures, to provide in every way against the deterioration or diminution of their sense, by our own subjectivities of ignorance prejudice, incapacity, inattention and stupidity. At one time, large portions read consecutively may enable us to catch the spirit of the whole, and take in, as at a bird's-eye view, the drift: at another, sentences, and even words, may be pondered on for weeks, and revolved with unwearied industry, even to the hundreth time. An expression, as, for example, that by which the Lord Jesus is designated as the mystic "Corner-Stone," may be traced down from psalmist to evangelist, and back again from evangelist to prophet, and thence from prophet to apostle, till it becomes the key to the mystery, hidden from the beginning, of the wondrous fabric of the spiritual House of God. A phrase —as Bishop Sanderson has admirably shown in the case of the royal psalmist's favorite theme, the "mercy and truth," in which he trusted—may be dissected, until we discover within its folds the germ of the whole wonder of redeeming love.

"To such pursuits I may, surely without irreverence, exhort you in the sacred language, "count not yourselves to have apprehended," but with unceasing diligence "press forward" to obtain a nearer and a clearer insight into all that the Infinite Mind which ever lives in the words of the blessed Book designed to make attainable through their medium by created intellect.

"To that end, let me direct you to the earliest and best days of the Church as faithful and efficient helps. The writers of the first three centuries, in a spirit that contempt and persecution kept free from the contamination of the world, saw more in the facts of sacred history and in the words of revelation, than our eyes, darkened by the scales of sensuous pride and self-indulgence, are able to discover. Their simple but sharp-sighted faith might shame us, instead of affording theme for scoffs, were not our wilful blindness its own punishment, by deluding us into the belief that there is nothing more nor other than that we see. We need to love the Lord who bought us with a purer love, and to follow in His steps more closely, before we can judge aright of the skill of His early followers in using His holy Word. For the twentieth time, or oftener, the perusal of the brief letters of the martyr-bishops of Antioch and Smyrna, and that most touching exhortation of Clement, whose name is in the book of life, to the Church of Corinth, will repay the student, merely regarded as a help to the proper appreciation and use of Scripture. If for no other end, take the fathers as your masters, and sit diligently at their feet, that they may teach you to reverence, love, and spiritually understand the blessed oracles of eternal life.

"But there are other ends, though subordinate to this, for which you should cultivate an acquaintance with ecclesiastical antiquity. Your lot is cast in times presaging trouble. Old strifes are stirring afresh. Discordant elements are clashing all around you, and rapidly resolving themselves into the two great antagonistic principles of error; Pantheistic infidelity on the one hand, and Popish sensuousness of worship, tyranny in discipline, and exaggerated distortions of Catholic doctrine, on the other. Between the two, on an isthmus narrow, but of living eternal rock, stands the one holy apostolic Church of Christ, the Lord and Saviour. As His body visible among men, sent forth with the Pentecostal Gift to abide His second coming, commissioned in His name to preach glad tidings of redemption, and seal it to the individual believer in saving ordinances, to teach, exhort, premonish and rebuke with all authority, and to bind or loose on earth what is bound or loosed in heaven, she bears, in the written word, her letter of commission in her hand, reading it as she has always read it, and holding it forth, without fear or shrinking, for all to read, and own her teaching true. In and for that mystic spouse of Christ you seek to minister, as stewards of the mysteries she holds in trust, and preachers of the one only Gospel she has received. To do so faithfully, you must needs expose yourselves to opposition, misrepresentation, and reproach. On either hand those who have despised her teaching and flown off to an extreme, will see you in a line with the opposing error; and to the Protestant sectarian you will appear as Papists, while the Romanist will behold you as if mixed up in the motley host of modern schisms. Both pervert the Scriptures to their several ends. Both rely on their personal infallibility of judgment as the criterion of truth. Both mutilate and distort the faith once delivered unto the saints. To both you must oppose, as the only human means of at once defending your own position and convincing the gainsayer, the testimony of the Church given always, every where, and by all her acknowledged children, to the great Catholic truths, and the unchanging apostolic order. Antiquity will confound the Romish innovator; universality and consent the schisms of British growth, and the mushroom family that is springing out of their decay. But to urge with success the witness of antiquity, universality and consent, you must establish, by deserving it, a character for aptness to conduct for yourself an examination of the facts at least so far as verifying evidence adduced by others. Subtle misquotation and perversion of old writers as well as Scripture, has ever been a favorite art of the Romish controversialist. The student of compendiums and compilations is ill prepared to defend himself or others against its exercise. A small measure of patristic learning, if sound and deep so far as it extends, is a sufficient safeguard. Three or four of the earliest fathers studied with such care as to be thoroughly mastered, will do more to arm you against the daily thickening assaults of Rome, than whole tomes of modern controversy.

"Yet it would ill become you, laboring in a field thick sown with the dragon's-teeth of sectarian strife, to be unread in controversy. The works of Field, and Hooker, and Hall, and Laud, and Taylor, and Bull, and Stillingfleet, will prove invaluable assistants in the reviving controversy with Rome. Those of Hammond, and Leslie, and Law, and Waterland, and Horsley, and Jones of Nyland, are armories of weapons against hydra-headed heresy and schism in all its forms. Be not satisfied with the slender acquaintance you have as yet formed with those great names. Seek an intimacy with their works. Strive to imbibe their spirit. Aim to learn of them to drink at the fountains of which they drank, and walk in the strength in which they walked."

"THE CHURCH OF THE LIVING GOD."

Extracts from a Sermon preached before he Eighth Annual Convention of the Diocese of Louisiana.

"The Church being an institution of divine origin, it is evident no one can of right administer *its laws* and *sacraments*, unless he receive that right from *God*. The principle contained in this position, though not unfrequently controverted, lies at the foundation of all order. Can we, my brethren, exercise authority in the government of the United States, independent of the authority which formed that government? Can one person control the domestic affairs of another, by his own authority? Can I assume the judicial bench, or gubernatorial chair, without the sanction of the constitution of the State? How, then, can a person, enter the house of *God*, and dispense *his* sacraments, and administer *his* laws, independent of *his* authority? Such a thing cannot be. "God is not the author of coufusion, but of peace, as in all the churches of the saints." (1 Cor. 14, 33.) Order is no less essential in the Church, than it is in the Senate, on the bench, or in the domestic circle; and to vindicate its claims the divine being has not unfrequently resorted to the severest punishment. In the case of Korah, Dathan and Abiram, as well as that of many others, he inflicted death for the disregard of order in his Church. Nor will he ever cease to act on the same principle.

"That the Christian ministry derived its authority solely from the will of God, is evident from its *appointment*, *vocation*, and *responsibility*.

"1. Speaking of its *appointment*, St. Mark says, '*Christ* went up into a mountain, and *calleth* unto him whom *he* would; and they came unto him, and *he* ordained twelve, that they should be with him, and that *he* might send them forth to preach." (Mark 3, 13, 14.) In this transaction the Apostles were *called* by Jesus Christ; *ordained* by Jesus Christ; and *sent forth* to preach the Gospel by Jesus Christ; and instead of claiming any inherent right to minister in holy things, they sought, and obtained it only from the Son of God. In their estimation *he* was the fountain of all power, the source of all right, and the dispenser of all prerogatives. On another occasion, Christ said unto the seventy 'Behold I send you forth as lambs among wolves.' (Luke 10, 3.) And after his resurrection he said unto the Apostles, "*As my Father* hath sent *me*, *even so send I you*.' (John 20, 21.) And St. Paul declared that he was 'an Apostle, not of *men*, neither *by* man, but *by Jesus Christ*, and *God the Father*.' (Gal. i. 1.)

"2. The *vocation* of the Christian ministry is to officiate, not in their own things, but in the things of him who sent them. They are to preach tbe *Gospel*, which is not *their* Gospel, but 'the Gospel of *Christ*;' (Rom. 1, 16,) to administer baptism, not in their *own name*, but "in the *name* of the *Father*, and of the *Son*, and of the *Holy Ghost*;' (Mat. 28, 19,) to celebrate the holy Eucharist, not merely as a pledge of brotherly love, but as an ordinance of divine appointment; (1 Cor. 11, 25, 26,) and to *glorify not themselves*, but '*Christ Jesus the Lord*.' (2 Cor. 4, 5.) Hence they are called 'the *ministers* of *Christ*;' (2 Cor. 11, 23,) 'the *stewards* of the mysteries of *God*;' (1 Cor. 4, 1.) '*Ambassadors* of *Christ*;' (2 Cor. 5, 20.) '*Apostles* of *Christ*;' (1 Thes. 2, 6,) and "the *stewards* of *God*.' (Titus 1. James 1.)

"3. The Christian ministry is *responsible*, not only to the Church and to one another, but especially to *God*. 'I charge thee, therefore,' said Paul to Timothy, 'before *God* and the *Lord Jesus Christ*, who shall judge the quick and the dead;' (2 Tim. 4, 1,) and in another place, 'I charge thee before *God*, and the *Lord Jesus Christ*, and the elect *angels*, that thou observe these things.' (1 Tim. 5, 21.)

"If, then, the Christian ministry be ordained and consecrated to their office by the authority of Jesus Christ; if they be separated from the world, and devoted to the service of God alone; if they be responsible to the Father, and the Son, and the Holy Ghost, for the performance of their duties, they *must* be an order of divine appointment."

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"If the Church be an institution of divine origin; if it be the kingdom of Jesus Christ, in which he carries on the great work of human salvation; if to it pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; (Rom. 9, 4,) it evidently is a matter of the first importance to become *members of it*. In coming, properly, to the holy sacraments of baptism and the Lord's Supper, we come not unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words;—but unto Mount *Zion*, and unto the city of the *living God*, the heavenly *Jerusalem*, and to an innumerable company of *angels*, to the general assembly and church of the *first born*, which are written in heaven, and to the *Judge* of all, and to the spirits of *just men* made perfect, and to *Jesus* the mediator of the new covenant, and to the '*blood* of sprinkling, which speaks better things than the blood of Abel.' (Heb. 12, 18—24.) In this event, '*all are ours;* whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are ours; and we are Christ's, and Christ is God's.' (1 Cor. 3, 21—23.)

"Out of the Church, and consequently in the neglect of duty, we have nothing on which we can rest a single hope for pardon and salvation. All beyond its limits are darkness, doubt, and fearful apprehensions:—all within are light, and faith, and cheering hope. The Church is everywhere represented in the Holy Scriptures as being the object of God's *peculiar* favor and benediction. She is said to be his *residence;* (Ps. 9, 11,) his *rest forever;* (Ps. 132, 13, 14,) his *love;* his *fair one;* (Cant. 2, 10,) his *delight;* (Prov. 11, 20,) and a "*name of joy, and praise, and honor*." (Jer. 33, 9.)

"We, indeed, hope that mercy and salvation will be extended to millions who are not members of the Church; but for this hope we have no *assurance*. In the Church only are the 'covenants, and the giving of the law, and the promises.' It is to the house of David, and to the inhabitants of Jerusalem simply, that God hath opened by promises a fountain for sin and for uncleanness. (Zech. 13, 1.) Here, and here *alone*, is the great work of human redemption carried on in conformity with God's revealed will.

"And if it be incumbent on us in the first place to join ourselves to the Lord in a covenant never to be forgotten, it is equally incumbent on us, in the second place, to *live worthy* of our calling. The Church is an institution of *works* as well as *faith*. The language of our Saviour is, 'let your light so shine before men that they may see your *good works* and glorify your father who is in heaven.' (Mat. 5, 16.) In the absence of that religion which is 'first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy,' we shall be as withered branches, to be cut off from the Church and burned up. (Heb. 6, 8.) God has given us great and stupendous privileges, and it were better for us had we never been born, than to live in the abuse of them. 'Thou, Capernaum,' said Jesus Christ, 'which art exalted unto heaven, in point of privileges, shalt be thrust down to hell for neglecting to improve them.' (Mat. 11, 23.)

"To live conformably to our Christian calling we must walk in all the ordinances and commandments of the Lord, blameless—maintaining intimate and living communion with the great head of the Church, feeling that he is the vine, and that we are the branches—obey them that have the rule over us, knowing that they watch for our souls, as they that must give account —preserve, unimpaired, the unity of the Church, by abstaining, not only from schism, but likewise from contention and every evil work; knowing that we ought to be one with Christ, even as he is one with the Father—perpetuate, without addition, diminution, or alteration, the primitive features of the Church, assured that she is perfect only as she came from the hands of her divine founder—liberally appropriate our worldly goods to the furtherance of the Gospel of Jesus Christ, and the edifying of the cause of virtue—promote learning; support order; and sustain the government of the country in which we live, rendering unto Cæsar the things that be Cæsar's, and unto God the things that be God's.

"Nor does the character of the Church call upon us, simply, to become members of it, and to live in conformity with the sacred ordinances, but to cherish sentiments of *gratitude* for its instrumentality in promoting our good. It indeed covers the whole area of human wants. While it is the only authorized organ of communication with the Deity; the exclusively indicated means of communicating and cherishing the life of godliness; the only competent and effective nursery for another and a better world; it makes every necessary provision for the enjoyment of the present. 'Godliness, with contentment.' saith an Apostle, 'is great gain, having the promise of the life which now is and of that which is to come.' (1 Tim. 4, 8.)

As they who have leisure ought frequently to receive the Holy Communion, as the best improvement of their time; so they who are engaged in many worldly affairs ought to come often to the sacraments, and learn how to sanctify their employments.—*Christian's Manual.*

The priesthood is a grace of the Holy Ghost. It is not a function founded in the natural or civil rights of mankind, but is derived from the special authority of the Holy Ghost, and is as truly a positive institution as the sacraments. So that they who have no authority to alter the old sacraments, and substitute new ones, have no power to alter the old order of the clergy, or introduce any other order of them.—*Law.*

Is a prophet therefore proud because he insists upon the authority of his mission? Cannot a mortal be God's messenger, and employed in His affairs, but he must be insolent and assuming for having the resolution to own it! If we are to be reproved for pretending to be God's ministers, because we are but men, the reproach will fall upon Providence; since it has pleased God chiefly to transact his affairs with mankind by the ministry of their brethren.—*Law.*

There is a word of revelation before us, and we all agree that it was "given by inspiration of God." Whatever therefore is false, *this* must be true; *so* true, that it is the test and standard of all truth upon earth. Every thing that opposes this mode of truth must be a *lie*, and he that delivers it a *liar*. If he pretend to have received it of God, it is so much the worse; for then it is not only a lie, but a *blasphemy;* and he himself is a blasphemer, because he makes the Spirit of truth the author of his lies.—*Jones's Life of Horne.*

The great cause of men's ignorance in the matters of salvation, and the mysteries of religion, is consulting their own natural reason, without submitting their understanding to the authority of divine revelation. Till they can have a reason for every thing they believe, they cry out with Nicodemus, *How can these things be!* Whereas, though we cannot find a reason for all gospel mysteries which we believe, we can give a good reason why we believe them, namely, because God hath revealed them. No man can be a Christian who refuses to submit his understanding to the authority of divine revelation.—*Burkitt.*

By authoritative benediction, we do not mean any natural or intrinsic authority of our own; but a commission from God to be effectual administrators of his ordinances, and to bless in His name. Thus a person who is sent from God to foretell things of which he had before no knowledge or notion, or to denounce judgments which he has no natural power to create, may be truly said to be an authoritative prophet, because he has the authority of God for what he does. Thus when the bishop is said to confer grace in confirmation, this is properly an authoritative benediction, because he is then as truly doing what God has commissioned him to do, as when a prophet declares upon what errand he is sent.—*Law.*

The government and discipline of the Church, though it will not save a man, yet is absolutely necessary to preserve those doctrines that will. A hedge round a vineyard is, in itself, a poor paltry thing; but break it down, and all they that go by will pluck off her grapes. And no sin has been punished with heavier punishments, for that reason, than throwing down fences, and making it indifferent whether a Christian be of any Church or none, so he be but a Christian, and have the birth of the inspoken word, which is a pope in every man's heart. But if Christ left a Church upon earth, and ordered submission to the appointed governors of it; so far as a man resists or undervalues this ordinance of Christ, so far he acts not like a Christian, let his inward light be what it will.—*Bishop Horne.*

Communications.

For the Churchman.

MR. HEWITT'S PAMPHLET.

NO. III.

Passing by the discussion of several points which do not affect the main issue, we find the author resting a charge of schism against the English Church in her rejection of the Deutero-Nicene and the Florentine Councils, and on the antecedent probability of the oecumenicity of that of Trent.

We are forced here into a contest on a field where there is scarcely light sufficient to see our way, much less to combat. For what is the true theory of general councils? Neither Romanists or Anglicans are agreed among themselves on this question—nor can we look to antiquity for any settled theory. How then are we to arrive at any definite certain conclusion with regard to the charge which is made? This much however is acknowledged on all sides—that a council in which the general body of the Episcopacy is *not fairly* represented, is not *per se* authoritative; and of this character was the 2d Council of Nice; for it was composed only of that portion of the Eastern Bishops which admitted the veneration of images, and of the legates of the Roman See. The Western Bishops did not appear, nor a large party of the Eastern; and the decision of the Council was condemned in Synods, held immediately after, both in the East and West. This last fact at once establishes a manifest and all important difference between this Council and those of Nice, Ephesus, and Chalcedon, in which the representation, while it was not more full, expressed more truly the doctrinal views of the Church diffused, as the immediate and almost universal reception of their decrees satisfactorily establishes.

The English Church of that day rejected the Deutero-Nicene Council, and this rejection did not involve her in schism, and why should it now? It is a point to be proved by itself that the tardy acquiescence (after the lapse of many centuries) of the dissenting Churches in the mode of veneration which the Council advocated, establishes its oecumenicity and authority, i. e. makes the denial of its decrees *heresy*, and its rejection *schism*. This acquiescence may add indefinitely to the probability of the truth of its decrees; but that is a different thing. Doctrines may be true which it is not heresy to deny; doctrines may be true, but if, like those put forth by this Council, they have not been *every where*, and *by all*, and *always* received, he may be excused who withholds his assent from them. It does not appear that the 2d of Nice has any title to be considered authoritative which is not possessed by orthodox provincial Councils; and to claim oecumenicity, for these is out of the question. Certain it is, further, that the ancient Church often did not attribute *authority* to councils whose doctrine was generally received; thus the Council of Ephesus passes over entirely the Council of Constantinople, A. D. 381, which is now called oecumenical, and the legates of St. Leo at Chalcedon would not acknowledge its authority. Let us call to mind also the language which we have just quoted from Augustine. Again: it is an assumption which requires to be sustained by proofs that schism or heresy is involved in the rejection of such conciliary decrees as are not founded on Scripture, and do not touch the essentials of the faith. In matters of discipline and worship there has always been great liberty—thus the 20th Canon of Nice is at this day disregarded throughout the West, and the 28th of Chalcedon was never received at Rome.

The case then is very far from being made out against the Church of England: she occupies at this day, for any thing that appears to the contrary, the same relative position to the Council which she had for many hundred years after its session, during which period, notwithstanding her rejection of its decrees, it was admitted that she was not schismatical.

The case of the Council of Florence is scarcely worth entering into; nor can it be necessary to dilate on the unfair means there used to force the minds of the Greek prelates. Is it not enough that the Greek Church would never ratify the concessions by them made? There is another ground of objection also: the author does not seem to be aware of the fact which Palmer states on the authority of Fleury, that the Cardinal de Lorraine declared in the Synod of Trent that the University of Paris did not hold the Synod of Florence as oecumenical, because it consisted only of Italian Bishops, and Greeks who were schismatics at the beginning of the Synod.

If now the charge of schism cannot be made out in these two instances, the argument for the antecedent probability of the oecumenicity of the Council of Trent need not be considered. A priori arguments, where God's dealings are concerned, are, as Bishop Butler contends, always unsafe—they have their proper office in confirming, not in proving—they affect minds already convinced on other grounds; and have little weight with those who are otherwise unpersuaded.

Of a similar logical inefficiency is the explanation by which the author accounts for the signs of life in the English Church. His explanation, let us suppose, satisfies the difficulty which Roman claims have to contend against in the fact that our communion blossoms and buds, though for near three hundred years it has been severed from what is deemed the only Tree of Life. Be it so, that there are two hypotheses, the Anglican and the Roman, which will account for the existing state of things—the former is not necessarily false because the latter exists—nor are we, who hold the former, obliged in consequence to abandon it. If schism is proved on other grounds, then the Roman hypothesis may be received as the true explanation; but until then we are bound to consider that the signs of life which pervade the English Church are tokens to us from God of her being and well being. But in truth the Roman hypothesis is very far from being adequate. It is founded on the principle that life does show itself in the midst of heretical and schismatical communions. But this broad principle has details into which it is necessary to enter. In the first place the life of the English Church (we include its existence as one body) has been more enduring than that of any communion acknowledged to be schismatical. Again, it has been of a higher order; and again, it has existed under peculiar difficulties—it has been life whilst chained to a corpse—a Church living whilst almost smothered in the embrace of the State; but especially are we to notice that the signs of life are those of a *Church* and not of *individuals*. When the spirit of God is given to men as individuals and not as members of a community—when holy rites are means of grace, not as sacraments, but as edifying ceremonies—when the clergy dispense blessings, not in their priestly, but in their private character—then we may expect to find *personal life*, but every thing that is *common going to decay*, viz: individuals holy, but the community, without powers of self-preservation or coherence—the common and established faith progressively departed from, and finally lost—and the very idea of Church, Sacraments, and Priesthood, deemed unreal because they have no experience of them. In all these respects does the Church of England stand opposed to the ever dividing, creed forsaking, Church denying sects, with which the Church of Rome would class her. These are societies of well meaning men. She is a *Church* of Christ—her life comes to her through her sacraments—her formularies so teach, and her children have so found. Her communion is unbroken, and the Nicene, the ancient creed, still her creed. She has, it is true, had within her pale those who have denied her sacramental doctrines, and her Church character. But has not the Church of France also had heretodox sons? And is this any evidence against her life and Catholicity? It is a common admission that the Calvinists, the Evangelicals, and Latitudinarians are schools *in*, but not *of*, the Church. By them therefore the Church is not to be judged of. It has been her weakness, her fault, to have undutiful sons—but not her death or uselessness; for she has borne loving and obedient children, and in her old age she has brought forth holy ones whose type of saintliness is like that of saints of old. And let it be considered if at any period we have fallen behind other Churches in saintliness, whether the cause has not been, not that the means of grace fail us, but because we do not use that strict and self-denying discipline which, while it is a thing of worldly wisdom, has tended wonderfully toward the perfecting of saints. There may be a saintliness different in kind from that which the Church of England has exhibited—a holiness as appropriate to the Church of Christ as is that of Ken and Hammond to a schismatical communion; but if so, surely it must be a test of Catholicity far above the power of those to appreciate who are as yet only pur-blind schismatics. The author maintains this idea of saintliness, and he concludes his list of examples with a reference to her "who stamped upon her bosom with a red hot iron the name of Jesus."

We trust that this allusion is a mere compositional flourish, and that there is no intention of advocating any Brahmin standard of piety; otherwise, we may be permitted to find in the author's own instance an evidence of the incapacity under which Anglicans must lie of applying the test which he advocates.

Our Church has nurtured saintly men, in spiritual height so much above us, that we cannot compare them with others—and their food has been sacramental. What remains, then, for us but to serve God after their manner, and feed at the same altar, with the prayer and trust that He will give us grace *to be worthy to be their fellows?*

Before taking our leave of this pamphlet, we are led to make some remarks on the character of the arguments therein used. These are in almost every instance a priori, presumptive, probable; arguments of which both the premises and the conclusion may be admitted without determining the point at issue; which tend to make out a probable, not a certain, case against the Anglican communion. Perhaps the only reasoning which deserves to be regarded as having a direct, decisive power is that by which the charge of schism is supported. If we are in schism, then, indeed, there is no help for us; but grant that we have an anti-Catholic *name*; or grant that the Roman theory of unity is antecedently probable, and corresponds more closely with the perfect ideal; grant that a hypothesis which accords with the Papal theory will sufficiently explain those facts which are to us an evidence that we do not occupy a schismatical position; let us grant these several points, we are not in consequence forced to abandon our ground—we may have the *name*, but not the reality; what is *probable* may not be *true*; an hypothesis may not be correct, though it does account for existing facts. Reasoning of this kind does not therefore necessarily produce any change of views. Such arguments will affect a man's feelings, his fears, and longings, but not his judgment, except through these. The intellect asks for a comparison of the probabilities on either side.

This comparison we must suppose the author to have instituted in his own mind; but we have sought in vain for any adequate representation of it, or rather of the Anglican part, in the pamphlet, notwithstanding that it professes to "*exhibit*" in part "*the process of reasoning*" by which he was assisted to throw off, &c. We are led therefore to conclude either that the author has mistaken the object for which his pamphlet was written, or else that he did not do himself justice as an Anglican in contrasting the probabilities for and against his position in our communion. Surely, with the talent of which Mr. H. gives evidence, a stronger argument could have been made out in favor of the Anglican view than that which appears in his pages; and we cannot therefore but consider his pamphlet a failure if addressed to the *judgment*. Furthermore, if in the exhibition of the *process* of reasoning, by which a man has been led to alter his opinions, the case is ably argued on one side, and but feebly on the other, it is but natural to suspect that the feelings have had their part in the controversy as well as the intellect; and this we cannot but think to have been the case here. And it is this circumstance which gives his book an influence to which, as a logical treatise, it is not entitled. We have here not the arguments, which by a stern logical necessity have overcome his unwilling judgment, but the difficulties which have alarmed him, and made him fearful to remain by his mother's side. It is the anxious heart which is telling its story, and not the unbiassed head; and hence, while many will regard this as a futile production, it will nevertheless find ready listeners wherever it meets with hearts that are anxious. There are those whose disposition it is to be fearful rather than sanguine; to have misgivings if only foes are many, even though friends should be more; to be ever anxious if ought is against them; such persons will have a kindred feeling with the author; and his able exposition of the difficulties of the Anglican system will have its tendency more or less strong in inducing them to follow his example, and particularly so, in those instances where to a spirit of misgiving are added longings for sympathy and rest.

The Church needs not that such persons should remain with her; but for their sakes it is necessary they should do nothing rashly.

It requires an exercise of private judgment which is full of possible danger to forsake the communion in which God has placed one; it is a bold thing to defy the power of those who have been acknowledged as Fathers in God; and one who doubts should fear to act. For the position which God's providence has assigned to him, he is not responsible; but a change of communion is his own act, and for this he must give an account.

Now, in thinking upon this question, let us remember two plain facts:—

1. The Church of England in 1502, and for several years after, that is, subsequently to the ejectment of the Roman Bishops, and to the establishment of the 39 Articles, was deemed a Church of Christ, and the adherents of the Papal supremacy communed at her altars for several years. Since then she has not changed her position nor her doctrine—how then has she placed herself in schism?

2. In the Church of Rome a contest is about commencing: it is disputed whether she has altered the *ancient* faith; among others, two late distinguished converts are at issue on this most important point. One who knows little of ancient theology denies that alteration which the other, than whom no one is more capable of judging, maintains to exist. Is this the Church of certainty and repose which we are invited to enter? Is it there only that we can find the faith once delivered to the saints? Has that faith been developed, or has it not? Let us await the answer; and in the meanwhile seek to do His will, who will tell us of the doctrine whether it be of Him.

COLUMBA.

For the Churchman.

PRAYER FOR THE DEPARTED.

Mr. Editor,—That I appear again on this subject is rather through your summons than my self-prompting; for my opponent has been more urbane than formidable in his last paper. But the editor is potent, and I obey the lifting of his finger.

If the collocation of the words (in our burial office) so define the phrases—'we *with those* may have'—and 'we may have *with those*'—that the former must mean '*and* those,' while the latter does not, how can many good scholars hold otherwise? And wherefore does the catholic Mr. Palmer agree that Prayer for the Dead was "omitted," "relinquished," in the second Prayer Book of Edward, because with such prayers in the first book the people could not be weaned from the doctrine of Purgatory? If the expression "we with all them" imply (as a matter of course) that 'they' are prayed for with 'us', why had the first book of Edward the broader language, "they with us, *and* we with them?" and why was this broader phraseology abandoned in Edward's second book, and that only retained which we now employ, if no change in the sense was thereby effected?

As to the Compilers of the Prayer Book: These were Cranmer and his associates in 1547 and 1551, for the two books of Edward; and, both these having been abolished by Mary, Parker and his associates on the accession of Elizabeth in 1558, when the second book was reinstated and finally adopted: after this, there was no alteration of moment in the services. To include, among the Compilers, Overall, (some half century later,) and Cosin and Sparrow, (a century later,) is to give that term an extended application which only weakens it. Now, in the ejection of prayers for the dead by Cranmer, and in the ratifying of that extrusion by Parker, we have the *acts* of the real Compilers on the subject. Their *acts* speak louder than the *opinions* of Overall and the rest: and hence it would be a waste of time to offer counter-opinions, particularly from the members of the Hampton Court and Savoy assemblages, made up of both *Puritans* and Churchmen. In the function of compiling and settling afresh the liturgy, our General Convention, in 1789, *had* a share, as important additions and erasures were then made: yet I fancy it would be difficult to name as many even as three or four of its members who favored prayer for the departed; nor am I aware of any proof (I certainly remember none) that one of them so interpreted the language of our formularies. Most infallibly, a very large majority were opposed to every thing of the kind: and the previous history of the offices accords with their view of them.

Wheatly on the Common Prayer is recommended by the House of Bishops; but that does not give their endorsement to the whole contents of his book. Were such the rule, no "Course of Studies" would or could be set forth.

My argument rests on SCRIPTURE. To meet the allegation that "supplication for all *saints*" includes the departed godly, I offered the precept to pray for "all *men*" as equally available for the departed *un*godly. But it is objected, that "the dead are not usually nor generally called '*men*.'" One word of our Saviour's is a reply:—"The *men* of Nineveh shall rise in judgment with this generation;" the Greek here is ανδρες, for "men" eight hundred years 'dead:' in the other passage it is ανθρωπων, which has the wider application. Moreover, taking the English only, which is pertinent for language "usually and generally" where a contrary idiom does not prevail, we have—"thy dead *men* shall live"—"he shall reward every *man* (both dead and living) according to his works"—"who will render unto every *man* according to his deeds"—"to give to every *man* according as his work shall be." Yet further; Christ indubitably was *man* as well as God in the place of spirits.—Let me renew the caution then, to beware of extending the command, "supplication for all saints," to the spirits of the just, lest the Universalist make the corresponding expansion of the ordinance of "prayers for all *men*," perverting it to the imaginary behoof of the spirits of the *un*just.

Why, in either the Old Testament or the New, is there not one single example of prayer for the dead? The Jews prayed for the dead, and to do so was acknowledged to be praiseworthy in the time of the Maccabees: but the Holy Spirit would not record the custom in the heavenly volume. The early Jewish Christians, some of them, probably retained it in their private devotions: but the Holy Spirit was inexorable, and would not write it in His Book. When Solomon, wise, aged, and penitent, declared, "if a man live many years, and his soul be not filled with good, and also he have no burial," &c., why added he not, 'and no suffrages for his departed soul?' When Jeremiah so fearfully threatened Jehoiakim—"they shall not lament for him, saying, Ah lord! or, Ah his glory! he shall be buried with the burial of an ass," why subjoined he not the greater commination, 'none shall do solemnities for the repose of his spirit?' St. John the Baptist is beheaded, and "his disciples take up his corpse, and lay it in a tomb;" St. Stephen is stoned, and "devout men carry him to his burial, and make great lamentation over him:" not one word, in either case, of prayer for the martyr,—the one a martyr for God's law, and the other for God's Gospel! Four cases (and more might be given) in which 'burial' has honorable notice,—care for the body,—yet not a breath of human care for the soul! mourning observances likewise, but no supplicatory offerings! Is not this absolutely unaccountable, if the latter custom were divinely recognised?

The permission, however, to "cast our burden," whether of sin or sorrow, "on the Lord," is most graciously so ample that we know not its limit for a pious heart. But this, when analysed, is flying to God for our own relief, not for the benefit of the departed.

Your
OLD FRIEND.

August 22d, 1846.

For the Churchman.

Mr. Editor,—Will you publish the following article which I cut from "*The Porcupine*," a paper published at Little Fort, in Illinois? The peace of the Church appears to be somewhat involved in the settlement of the main question there at issue. I think it would gratify many to know your opinion of this matter. Perhaps you will think with some that the Rev. Mr. Ranney has placed the subject in so clear a light that it will even carry conviction to the mind of Bishop Chase himself. Still, for my own part, I am inclined to the opinion that Mr. R. had no right to place himself on Bishop Chase's domain, for the purpose of preaching the Gospel, without first tendering to Bishop Chase the ordinary testimonial from the Bishop of the Diocese to which he at that time was canonically attached. I do indeed object to the Bishop's singular method of calling Mr. Ranney's attention to the Canon in question; but that has nothing to do with the merits of the case, or rather, with the construction of the Canon.

JUSTICE.

To the good people of Little Fort.

Mr. Editor,—I desire through you to address a few words to the good people of Little Fort: you will therefore do me a favor by inserting immediately this communication in the paper of which you have the honor of being Editor.

1st. Because it is convenient that the inhabitants of Little Fort should become acquainted with my determination to discontinue all connexion with "Christ Church, Little Fort," (for the present,) and officiate there only as occasional opportunities may be had, and

2d. Because it is due to myself that the people should know the reason why, having entered with some *profession of zeal* upon the *preaching of the Gospel* at Little Fort, I should now on a sudden discontinue it, and seem *recreant* to my duty as a minister of the *Gospel of Christ*.

My object, sir, let the good people know, is *Peace*. Peace between the officers of "Christ Church, Little Fort," and the *Bishop* of the Diocese of Illinois, whose duty it should seem, would be, instead of throwing obstacles in a clergyman's way, to encourage him in fulfilling the Scriptural declaration, "The *poor* have the Gospel preached to them," and *such* they may be truly called at Little Fort, having been able to pay me but $12 for five month's services, while riding through *mud and cold, wind and storm, rain and snow*, to be there at my appointed times. But the Bishop, it seems, upon being informed of my services at Little Fort, and of the apparent prosperity of the Church in that place,—immediately writes a letter to Mr. A. B. Cotes, Esq., (the Corresponding Secretary of the Board of Wardens and Vestrymen,) expressing his good wishes for the Church—sending them ten dollars in money, and also referring them to *Canon 5th*, 1844, sec. 1st., with an extract from the same, altogether irrelevant to the present case. The inference from which is, that he is offended with my preaching the Gospel to them, and would desire them to discharge me if they would hope for a continuance of his favor, and future assistance. I hardly know what to think. The Bishop must certainly have misunderstood the said "Canon," or he could not in conscience have used it to such a purpose. Would he have taken advantage of the *ignorance* of a *new parish* in ecclesiastical matters, and frighten them with a *false alarm*? For the Canon, as quoted, relates not to clergymen, (except indirectly,) but to parishes, and to those parishes only which *belong to* the Diocese.

How I have incurred the displeasure of the Bishop, I know not. But even supposing there had been (which I think there has not been) some little *technical* irregularity in the matter—some inconsiderable *formalities* delayed until it might be convenient to attend to them, What then? Should a Minister of Christ, sojourning for a few months in a destitute part of the country, neglect, for these things, to preach the Gospel of Peace, when he sees the field white to the harvest, and the people, long deprived of the services of the Church, anxiously crying for some one to break to them the Bread of Life?

Is it *possible* that a *Christian Bishop* can object? Would St. Paul object? In his first Epistle to the Phillippians, 1st chapter and 15, 16, 17, 18 verses, he says:

"Some indeed preach Christ *even of envy and strife*; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein *do rejoice*, yea and *will rejoice*."

Such was the spirit of St. Paul, and it would be well if "all Bishops and other Ministers" would imitate it.

It was but a few days before my arrival, that I determined to spend the winter in this section of country, and though I had not taken the steps requisite to my becoming a "*Canonical*" *Resident* of this Diocese, I considered it my *duty* to preach the Gospel, and promote, as far as in my power, the prosperity of the Church while I might remain here, and while I might see whether I could obtain a *competent* support if I should become permanently located. Such is my *apology*. By retiring from "Christ Church, Little Fort," I shall relieve the Parish from all apprehensions of difficulty, without subjecting the Board thereof to the mortifying and ungrateful task of requesting me to retire.

I remain, dear sir,
Your ob't. serv't.,
R. H. RANNEY,

A Presbyter of the Diocese of Louisiana, sojourning pro. tem. in the State of Illinois.

For the Churchman.

Mr. Editor,—Questions have now and then been put, in the Churchman, respecting the publication of the German version of the Prayer Book, and again on the 22d ult. The present writer is one who takes a good deal of interest in this matter, it having been one of practical importance to him during the past year. He has been called on to baptize several children, and to marry a couple among the Germans, and not having the German version of the Church of England Prayer Book, he has been obliged to make a version of the offices required. Others may be similarly circumstanced, and all be compelled to choose between sending away those who call for the performance of ministerial offices, and the doubtful propriety of making and using unauthorized versions. It is hoped therefore, that those, to whom this matter has been, and is still entrusted by ecclesiastical authority, will come to an early decision respecting it.

August 24, 1846. G. H. T. E.

For the Churchman.

Mr. Editor,—I am sorry that there should be any cause for renewed inquiry after the "long expected translation of the American Prayer Book into German." When I answered the inquiries of one of your correspondents, a few months ago, on the same subject, I confidently expected that it would not be many weeks before the manuscript would be in the hands of the publishing committee. Nearly all was then prepared, and needed yet only the process of collating in committee, and the discussion of some disputed or doubtful modes of expression, to pronounce the work ready for the press. The committee had its regular meetings for this purpose every week, and though in the midst of much affliction at the time, I gave my attention to it as often as we met. But ere we got through with our labor, that affliction reached its height, in a bereavement which might constrain me to ask with Quintilian, once under the same feelings, occasioned by a similar loss, and in the midst of a similar delay—"Quis enim dilata studia miretur, qua potuis non abrupta esse mirandum est?" Or were it not for that better philosophy whose comforts "in the multitude of our sorrows refresh the soul," it might be asked in the words of the same writer, and without rhetorical affectation—"Quis enim mihi bonus parens ignoscat, si studere amplius possum? Ac non oderit hanc animi mei firmitatem, si quis in me est alius usus vocis, quam plorare?"—Quint. Inst. Lib. VI.

But in the minst of private sorrows I have not forgotten the Prayer Book. When I left the city last spring, I had contemplated arrangements to carry the work through with the committee by correspondence, if not otherwise practicable. But by the absence of one of the committee, who is now on his way to Europe, the chief responsibility of the preparation devolving on me, I have now resolved to devote myself to it until it is completed.

Allow me here to notice one of the errors that seem to prevail respecting the nature of this work. Many seem to think that because we have a translation of the English Liturgy already prepared and published, that therefore the work must be rendered very easy. This is a mistake. The translations of the English Prayer Book that we have had in collation have, upon the whole, proved to be more hindrances than helps, and the deference which the committee has wished to pay to the best version for the sake of greater uniformity has only retarded, not advanced. Besides, the best of these versions are susceptible of improvement, and not without gross errors. I shall sincerely rejoice when the work has reached its completion, and trust that ere long this will be realized.

C. F. CRUSE.

Fishkill, August 25, 1846.

For the Churchman.

Mr. Editor,—The poetical department of your Journal is so well sustained by original contributions, that I presume you have no space for selected matter under that head. But perhaps the following touching lines will serve the convenience of your printer in filling out a column on the inside of the paper. They are from the pen of J. Clement, of Buffalo. They wake up the tenderest sympathies of our nature; for whose heart does not soften at the name of *Orphan?*

Yours, VIGIL.

LINES TO AN ORPHAN.

Thou lone and friendless one! My heart is sad for thee,
For ne'er by doating father, thou wert dandled on his knee;
And ere thy lisping lips had learned with half formed words to play,
Thy mother, by remorseless Death, was torn from thee away!

Thou, like a bird of unfledged wing, exposed to every blast,
Upon life's stormy wilderness from cradled dreams wert cast,
To bide the rains of cold neglect, the tender heart that chill,
And early learn in sorrow's tones thy tiny harp to trill.

But HE, who silence keeps in Heaven to hear the raven's cry,
Has never turned from thee His mild and ever open eye;
For though a thousand birds of sin are hovering o'er thy way,
Thy innocence to wiles of none has fallen yet a prey.

Beneath the wings of Heavenly trust a shelter early seek,
Then, though thy home on this cold earth may be on mountains bleak;
Though storms should make thee shrink at times, and notes of sorrow pour,
Yet doubly sweet will be thy song, when life's brief years are o'er.

The Churchman.

NEW YORK, SATURDAY, AUG. 29, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

We are happy in being able to follow up the remarks of our last touching Bishop Southgate with the following excellent letter, which we earnestly commend to the attention of our readers. The views and statements of Bishop Southgate must carry conviction to all who deserve the name of Churchmen, while at the same time they cannot fail to impress all such with a deep sense of the importance of sustaining him in his present position. We are indebted for the letter to the Christian Witness.

CONSTANTINOPLE, April 25, 1846.

Rev. and Dear Brother,—I think that nearly a month has passed since I last wrote you. No event of importance, relating to the matters of which I then wrote, has transpired in that time. Every thing is quiet here, but rumors still prevail, and the most unbounded efforts are made to give the matter a turn favorable to schism and confusion. I have never met with an instance of more unjustifiable separation from a church than were the secessions which have led to the act of excommunication. Upon this point I have found but one opinion among those with whom I have conversed, some of them persons high in office under Protestant governments, and all of them staunch Protestants themselves. If I were at liberty to mention names, I could make you better understand the strength of the sentiment against schism which I find to be prevailing. It seems to show that the effort to create a sect will fail for want of supporters, though it can hardly be hoped that the extravagant misrepresentations which have been circulated with all diligence here, will not reach America, and produce in some minds a momentary sympathy that is altogether misplaced. But they can hardly fail of coming to nought at last. A more unjust assault upon a Christian patriarch I hope never to witness. It would require more time than I have to spare, to *enumerate* even, the falsehoods that are in circulation. But they cannot stand. Truth is mighty, though she is, as the adage hath it, "the daughter of Time." She will conquer at last. It must suffice for me to say that I have examined every thing of importance that has come to my ears, and I have found not one of these calumnies that will bear an impartial investigation. They are all, without exception, gross fabrications. There is only one thing that seems to me severe in the doings of the patriarch, and that is the language of his acts of excommunication. This seems needlessly harsh. He asserts, however, that it is merely in the form, that it is according to early Ecclesiastical usage, which has descended, in these churches, to the present time. He thinks it is sustained by Scripture, e. g. Matt. xviii. 17; 1 Cor. v. 5; 2 John x. 11, and is sanctioned by the practice of the primitive Church. However this may be, it evidently does not suit the temper of the nineteenth century. But this is comparatively a small matter. Nothing follows from it more than would follow from milder terms. It does not justify the *previous* schismatical acts of the seceders. It is certain that the severe language of excommunication was not used until the gentler means of persuasion and entreaty had been exhausted in vain.

And now what is to come of all this? A few individuals, persons without influence, will separate themselves, or rather, are already separated from the Armenian Church, a church of millions of souls. Their position is a difficult one, for their fellow-countrymen will have little to do with them where they are. Their influence among their former associates is gone. They can do no good, and as little harm among their own people. They expected to have strong ambassadorial support, but this has failed them. The Protestant ambassadors do not favor their proceedings, although one or two of them interfered for the release of four excommunicated persons, who were put in prison for civil causes, arising, perhaps, in part, from their being in a state of excommunication. But the same service would have been rendered to a Mussulman or a Jew. It was merely to prevent the appearance of persecution, which the Turkish government has promised shall in no case take place, and the patriarch himself acted in behalf of their release. But this is enough, and it is certain thus far that the most powerful Protestant influence is opposed to the schism which has been intended. What, then, is to be done? The seceders are circulating a report that they are expecting large receipts of funds from England and America. These, if they come, may enable them to live without following their trades; but they cannot last long, and there is no prospect of their gaining new proselytes with money, unless it be of men who are ready to do any thing for the sake of a livelihood. The whole Armenian Church will still stand, unaffected by the secession of a few unknown individuals. It will be brought closer to the reformed Episcopal communions of the West, by the desire of finding an earnest sympathy and support, and by the changes which are going on within itself. Aside from these recent movements, and bearing no relation to them, is the deep work of progress in the Armenian Church. This is where it ought to be, in the hands of the Clergy. If I were to yield to the demands of Armenian Clergymen for aid—that is, if I had the means of doing so—our work would at once be enlarged. The patriarch is at the head of *this* movement. He has established, and is still establishing schools. He has reformed, in many respects, the manners and habits of the Clergy. Within the last few days I have had a request for aid from him in opening a new school, partly for instruction in English, and I rejoice that, amidst the miserable poverty of our funds, I was able, in some degree, to give it.

With this letter, but by a more rapid post, will be forwarded my annual report to our Board of Missions. I must refer you to that imperfect account of what he has done, and is doing, instead of giving you details here. I have often thought, while watching the recent movements, of Cranmer—that blessed name, may we not forget it in these days of temptation and trial—leading on the English Church in the course of a gradual and safe reformation, and of the "Gospellers," (the very name affected by the seceders here) who would fain mar the good work by their vagaries upon things which they understood not, and by the reckless license of an unbridled judgment. How much trouble they gave to that meek-minded and gentle-hearted man, for such he was in spite of the occasional severities against such, which belonged rather to the times than to him! I do not pretend to draw an exact parallel, but the two cases are not unlike. I am sure that I never witnessed greater patience under reproach, or a more forbearing spirit towards calumnies, than has been exhibited by the Armenian patriarch towards those who have reviled him even to his face, and who seem to think nothing too bad to be said against him. If there is any one thing more than another that may serve to show the evil character of these attempts to injure the Armenian Church under the name of reforming, it is the work which the patriarch himself is doing for his people. From that I have great hopes. But from men who can hardly pretend to more than a very imperfect knowledge of religious truths, who are leaving the lowest walks of life to "reform" (?) a Christian Church, who are absolutely and totally ignorant of every thing pertaining to the Church, whose own crude ideas are their only guide; from such men I hope for nothing that is good or abiding. Far better would it be if they would all return, as the great majority of them have done, to the quiet practice of religious duties in the Church in which they were baptized. That they can return with a clear conscience, would seem plain enough from the number who have returned, and still more from the very great number in the Armenian Church who hold reformed views. I have conversed with many such, clergy and laity, and I have not found one who did not condemn the intemperate course of the seceders. I have great hopes for the Armenian Church. It has never fallen so far as our Church, for example, had fallen before the Reformation. It seems ever to have had, among many of its members, a spirit of living and fruitful piety. Who can thoughtlessly meddle with such a communion, and seek to break down its walls, and to introduce, instead of the gentle influences of the Spirit, the strife of misrule and an unguarded license? It is, indeed, a very serious thing to do this. But I hope better things. I trust that those who have erred, and still remain in schism, will be brought back, and that the pure and holy work which seems never to have failed entirely, (and have we not the promise of Christ that it will not? Matt. xxviii. 20,) will go on until the Church of Armenia, one with ourselves in its doctrine and polity, will be one with us in the full acknowledgment of a holy brotherhood and in the works of fraternal love. This is my hope for the Church, though it may be, nay, "must needs be," that offences come. I may write you no more on this topic, farther than to notice passing events connected with it. Other things which I wish to tell you, press upon my thoughts.

Yours faithfully, HORATIO SOUTHGATE.

In reply to a query we would say that our omission to copy from the Western Episcopalian of the 31st ult. the letter of Bishop McIlvaine, and the Address which he made in the parish of Ashtabula, during a late visitation, was intentional. Our reason for the omission is that the said letter and address bear proof on their face of being only a part of a transaction which must be viewed as a whole in order to a right judgment. What is the *correspondence* to which the Bishop refers, and why is it not given in connexion with his letter to the Western Episcopalian? If we are not mistaken we shall hear more of the matter at no distant time.

We have received several communications in reference to Bishop Philander Chase's publication in the Protestant Churchman of the letters of Prof. Turner; all of which are exceedingly severe on the Bishop and the editor of that print. We deem it a matter of duty, however, to withhold them, notwithstanding that one of them comes from a frequent and highly esteemed contributor to our columns, whom we should be exceedingly sorry to disoblige. We felt bound to say what we did in reference to the publication, but of the parties involved we wish to say no more than duty requires. There can, however, be no impropriety in mentioning the fact stated by one of the correspondents referred to, who says: "I see that several editors of our Church periodicals have declined to comply with the request of the Bishop of Illinois, on the grounds of morality and propriety."

By the late arrivals we have received Mr. Gresley's "Second Statement of the real danger of the Church of England." In his former Statement, from which we made copious extracts, Mr. Gresley sought to show that there exists in the Church of England a great struggle of parties and conflict of opinions, which had infused itself into the practical working of almost every parish; that this struggle results from the dissonance of views, on vital subjects, on the part of the clergy; and that the obvious cause of this difference of preaching and acting in the clergy, and consequent perplexity of the Church, is, that the Bishops ordain and license men of different views, and suffer them to go forth with the authority of the Church as teachers of the people.

Assuming these propositions as indisputable, Mr. Gresley further endeavored to show, from a variety of facts and arguments, that the blameworthy party in the Church, and the cause of this excitement, are the Puritans or Evangelicals. He does not deny that disturbance has been caused by the Romanizers, nor does he seek to defend them: but he regards the Puritans as a far more formidable body and of much greater danger to the Church. "About a hundred and twenty persons," he says, "have gone over to Rome; and a few more perhaps may be expected to drop off. This is lamentable enough. But that there is danger to the Church of England—that with the strong national feeling against Popery, there is any the slightest fear of the Church again relapsing into the errors which it renounced at the Reformation, when the mere 'sounding the tocsin of Popery' is sufficient to rouse it to a state of excitement, appears to me utterly absurd and chimerical; while on the other hand there are symptoms too plain to be mistaken of imminent danger, unless steps be speedily taken to prevent the evil, of the Church falling into the same state as it was in at the time of the Puritan rebellion—or, indeed, even a worse, because though persecuted and trodden under foot by her enemies, she survived and recovered; but if she herself be silently corrupted, she may continue to exist nominally, but be heretical and dead in fact."

In calling this party by the name of Puritans, Mr. Gresley disclaims all intention of disrespect to such men as Cecil, Venn, and Wilberforce, whom he represents as a very different class of men from those who have succeeded and desire to be identified with them in the public estimation. To these he bears an honorable testimony as the instruments of good in their generation. "Their mistake was," he says, "that though they preached the truth, they did not preach the whole truth. They kept back unconsciously a portion of the word of life. Hence it followed that, like other mere parties who act independently of the Church, they soon ran out into vicious extremes. The shining lights of their party have passed away; and in their place have succeeded a scheming, bustling body of eager ambitious partisans, inflated with applause, and the influence attached to their piety, leagued with the world, and using without scruple all worldly means to obtain power and ascendancy; plotting, undermining, calumniating; employing popular violence, agitation, clamor, the press, the platform, and the pulpit to compass their ends. All this is the very essence of Puritanism, and Puritans they are, to all intents and purposes,—an infinitely more dangerous body to the English Church, as history has shown, than the admirers of Rome. Rome will never overthrow the Church of England; but the Puritans *have* done, and may do so again, and that by the self-same means which they before employed,—namely, by using popular arts to seduce the less instructed portion of the community from the true system of the Church."

The body of Mr. Gresley's present publication is occupied with re-enforcing and fortifying with new proofs and illustrations the charge which he brought in his former publication against the Puritans of inculcating and acting upon doctrines contrary to the plain letter of the Prayer Book. In the course of his argument he replies to objections which have been made against his former statement, and among others to Mr. Close on the subject of Baptismal Regeneration:—

With such positive and undeniable statements contained in the formularies of the Church, I accused the Evangelicals of gross inconsistency and heterodoxy in denying this important and prominent doctrine. Mr. Close does not attempt to disprove the charge; on the contrary, he distinctly admits it. For six and twenty years, as he affirms, has he ministered in our common sanctuary; and whensoever he takes a child into his arms and baptizes it, he declares to the people that the child "is regenerate"—and every child whom he instructs in the Catechism he teaches that he was made "in baptism" "a child of God, and a member of Christ;" and yet he considers that if the child grow up—then "a wicked life and hopeless death prove that the blessing was not granted." This is just the same as if the fact of a man falling grievously sick and dying were declared to be a proof that he had never been born. Surely, as a man's death does not cancel the fact of his having once lived, so neither does his falling into sin, and eventually being lost, cancel the fact of his having once been regenerate, except on the Calvinistic and genuine Puritan principle of the *inamissibility of grace*. But this is no doctrine of the Church of England; and if it be the doctrine of Mr. Close and his friends, then it is manifest that they are but tampering with their own consciences, and speaking in a *non-natural sense* when they "minister in our common sanctuary," and solemnly thank God for every child they take in their arms, *that it has pleased Him to regenerate it with His Holy Spirit*.

From Baptismal Regeneration the author passes to Justification by Faith, and Private Judgment, and points out the dangerous tendency of the exaggerated views of the Puritan party on these subjects. Instead of following him, however, in these doctrinal discussions, we invite the attention of our readers to the following statement of facts:—

Since the publication of my former pamphlet two circumstances have occurred strongly corroborative of the statements which I then made with regard to the sectarian and aggressive character of the Puritan party. The first is, the sudden springing into existence of what is termed a Protestant College at Malta, the supporters and managers of which belong almost exclusively to the extreme Puritan party.

The mode of conducting this institution may be judged of by the following extracts from its laws: "xvii. The government of the institution shall be vested in an executive council, to consist of not less than twenty-four, and not more than thirty-two, gentlemen *holding sound Protestant principles, and of known piety*, selected from the clergy and laity of the Church of England and Ireland, and from among such members also of *other Protestant Churches* as shall be willing to co-operate upon the principles recognised by the Archbishop of Canterbury in the case of the Jerusalem bishopric [Alas, how soon has that unhappy measure become a precedent!] *The council shall hold its meetings in London*, as being most central; and shall have the power of filling up vacancies as they may occur.—xviii. The executive council shall be empowered to nominate the patrons, vice-patrons, visitors, president, vice-presidents, secretaries, and treasurers, whether in England, Malta, or elsewhere: also to appoint the principal, vice-principal, . . . fix salaries, . . . prescribe the course of education, . . . and have the entire management and superintendence of the affairs and property of the institution, xix. The Bishop of Gibraltar [*i. e.* the Bishop of the diocese in which the college is placed] shall be *ex-officio* visitor of the College, *if willing to accept the office* [if not, they can do very well without him. And what is to be his office?] The visitor shall be requested to hold a visitation of the institution once a year, and at such times as may, with his approbation, be deemed necessary to inquire into the state of the instituiion, as *respects the due observance of the regulations and discipline*, the efficiency of the course of education, and the general management of the affairs of the establishment; and *to make known to the executive government* any matters requiring alteration or amendment." That is, the Bishop of the diocese is to be a sort of local inspector; and when any thing is going on amiss, he shall report thereon to these four-and-twenty "gentlemen of sound Protestant principles and known piety," who shall hold their sittings in London, and will thence send their orders for its correction.

Was there ever such a monstrous piece of impudence? Did ever Puritan committee in the days of the Commonwealth exercise such an intolerable interference?

The wonder of every one is, how Bishop Tomlinson, who has generally been considered a good High Churchman, could in any way countenance or mix himself up with such a system. Whether the institution has been forced upon him, so that he could not courteously refuse—and so this is another instance of the Church suffering serious loss from that false courtesy or liberality, which I fear is too often an excuse for concession, when there is not the firmness to say No; and which gives to Christian people, who naturally look to the conduct of their rulers, the impression that they sanction what they really disapprove—or whether it was, (as in the case of the Bishops who joined the Church Missionary Society) from a mistaken notion that he might possibly control and modify what it would give him a good deal of trouble to remodel or prevent; how, in short, it happened that an orthodox Bishop should be thus voluntarily saddled with an institution which is likely to frustrate all the endeavors which he or his successors can ever make to maintain sound doctrine in his diocese—I cannot tell.

It is, however, another sad proof of the surreptitious manner in which the Low Church party are pushing every where their exclusive and sectarian influence in spite of every difficulty, and, like their predecessors the Puritans, establishing themselves so firmly, that unless some steps be speedily taken, the whole Church, both at home and in the colonies, will ere long be under their command.

The other instance is nearer home, and I do most earnestly call attention to it, as amongst the most alarming facts; and the most obviously subversive of the principles of the Church, of any circumstance which has recently happened. I allude to the first annual Report of the Church-Extension Fund, an institution which has been established without the sanction of any of our Bishops; and, as I believe, in spite of their remonstrances. The object is, to build new churches in populous districts, and *to vest the perpetual patronage of them in trustees, so as to secure that puritanical doctrine shall be preached in them forever.* A further object is, to secure a fund, which was devoted by government, in the Church-Endowment Act of 1843, for the Establishment and Endowment of Perpetual Curacies. The first person to avail himself of this new system was the Rev. F. Close. By means of collecting and transmitting a sum of 2000*l*., that gentleman has secured the perpetual patronage of a new parish for himself and his co-trustees forever. By the same means a similar district is secured at Stockport by the Worshipful Henry Raikes, Chancellor of Chester (the same who wrote the Charge to Church-wardens.) the Rev. Hugh M'Neile, minister of St Jude, Liverpool, and three others. The Rev. Edward Bickersteth, rector of Watton, Herts, John Pemberton Plumptre, Esq., M. P., and three others, have secured another at Ramsgate. The Report goes on to state that "There are sundry other applications before the committee, which are not yet in sufficient forwardness for decision. But the general result up to the present moment appears to be, that seven new churches are determiued on; and nearly all of them will owe their existence, in a great measure, to the aid rendered by the committee [and of course will be placed in the perpetual patronage of their party.] The important fact, however, on which the committee desire chiefly to fix the attention of the Christian public is this—that it has now been demonstrated that the way is perfectly open for the erection of almost *any number of churches that may be required, and their settlement in the hands of trustees*, under the existing laws. Trust-patronage has been, during the present year, recognised in the fullest manner by the Ecclesiastical Commissioners; and there is no reason to apprehend any further difficulty on that score. No obstacle remains, no question now exists, but simply, How funds are to be raised to supply the destitute districts of England with churches, in which the *pure doctrines of the Reformation shall be preached forever.*" That is to say, the Puritanical doctrines before adverted to, and proved to be no doctrines of the English Reformers—these will be preached on Sundays; while during the whole week these churches will remain with closed doors; no festival, probably, and no fast observed:—thus will the ordinances and doctrines of the English Church be set at nought throughout the land. In short, there cannot be a shadow of doubt that these new churches will be nothing more or less than Dissenting conventicles, and that for ever! The system of self-election amongst the trustees prevents the hope of their being used for the legitimate purpose of the Church; that is, if the sectarian scheme is suffered to proceed. But meanwhile I would ask, can it be possible that our rulers have made up their minds, or rather their consciences, to acquiesce in the continuance of this project? Can they consider themselves personally irresponsible for the introduction into hundreds of new districts of the pernicious doctrines of Puritanism? Will it be said, that the law of the land allows the system? True. But have they no influence as legislators to amend the law, if thus abused. But, in truth, the law in itself is good. It was framed on the supposition that the Bishops would ordain and appoint to cures none but sound members of the Church: whereas this private society, which is rapidly absorbing the funds afforded by the government, is instituted for the very purpose of excluding sound Churchmen, and appointiug men of different principles.

If the real truth must be spoken, it is nothing more or less than this,—that these, and similar projects of the Evangelicals, have crept on so stealthily, and, owing to peculiar circumstances, the party has gained such an influence, that, much as the Bishops dislike and fear their proceedings, they know not how to check them: and if they continue in the same mind, the Church must be most seriously damaged or destroyed. Even now the Puritan party threaten a "disruption" of the Church, if their schemes are to be interfered with. I do not think they have that power, *as yet*, which they suppose. By firm and temperate measures the masses of the people, who are now misguided, might be disabused of their delusion. But suppose the case to be as the Puritans threaten, then the alternative is simply this, a disruption of the Church at once; that is, the secession of those whose doctrine is condemned; or the still further corruption of the Church's doctrine and discipline, until it shall be so completely in the hands of the Evangelicals, that they may puritanise and remodel it at their willl.

Another very remarkable sign of the times deserves to be noted. It will be remembered that some years ago Mr. M'Neile of Liverpool put forth a plan of *bracketing* the Prayer Book; that is, placing certain portions in brackets, so that they might be used or not, at the option of the officiating minister; the object being to leave those doctrines in which the Evangelicals differed from the Church as open questions. But another scheme has been recently devised, which is even more ingenious than Mr. M'Neile's. A book has been published, and frequently advertised in the *Record*, called *The Layman's Prayer Book*, which is just like the Book of Common Prayer of the Church of England, except that "*all the unprotestant and unscriptural passages*" (!) are carefully altered. This is intended to be used, not by professed Dissenters, but by those who attend the Church service; so that while the service is going on, the person using the book will be able to correct all the unscriptural passages that occur. A short address has been published with it, called "The Layman's voice:" the tone as well as the arguments of the writer well deserve consideration. "The Oxford Tracts," he states, "have led persons to examine their principles, and scrutinise their Prayer Book, which I find, with grief of heart, to have many serious defects. The oftner I examine them, the more dangerous they appear; the more I seek to think them right, the more I think them wrong. Has it been so with you, my dear Christian brother? Do you think the Baptismal service will hardly bear the light; that the arguments you have listened to do not prove its truth; and that learned explanations of it only puzzle you the more? Do you feel that you would not like in secular affairs to need long explanations and skillful arguments to save your words from being false, your statements from being lies? Turn with me once more to the Service for Infant Baptism (do not let us shrink, brother, though my heart misgives me much)—let us pause at the sentence pronounced over the infant the moment after its baptism. 'Seeing now, dearly beloved brethren, that this child is regenerate.' What can this mean? Our pastors have been talking to us about two sorts of regeneration,—ceremonial and spiritual, a change of religion and a change of heart; and, though we do not quite understand them, we must not contradict. Let us, then, brother laymen, reason while alone, and see whether the Prayer Book *does not seem to teach a lie.* Our pastors may have told us, by way of explanation, that persons may be led into the enjoyment of one privilege without receiving the other; that is to say, that persons may be regenerated into the full privileges of the Church without the regeneration of the heart, without being born again of the Spirit: that is, that they may be admitted as professed followers of Christ, while their heart is unchanged, unrenewed—*yet surely we ought not to pray for the poor infant, that 'the rest of his life may be according to this beginning*;' which [is] the end of the very sentence whose first words we have just read. 'Seeing now, dearly beloved brethren, that this child is just regenerated into full Church privileges, *with its heart unrenewed and unchanged*, let us pray God that its whole life may be according to this beginning;' fortunately such a prayer would meet with a poor reception at the throne of grace. . . .

"Oh, it grieves me to think how easily we are led to content ourselves with *explanations which in worldly affairs would be deemed but paltry shuffling not deserving to be heard.*" After some other instances, he continues: "And now comes the question, what can be done? who can alter the Prayer Book, and *take away these unprotestant portions of it*? . . . . The Prayer Book must be altered by the Layman's voice. . . . . I have written a book myself called the *Layman's Prayer Book*; it is altered so slightly from that you now use as to be perfectly adapted for use in churches by the congregation, without inconvenience, while the minister is reading from the present one; yet it is altered sufficiently *to avoid unscriptural and unprotestant doctrines.* Will you buy my little book, brother? will you take it with you to Church? . . . . The proper way is, to place the substitute in the hands of the people before we ask them to give the other up: we should prove the next stepping-stone, and try whether it will bear our weight, before we give the other up."

It is scarcely necessary to add, that in this *Layman's Prayer Book* all that relates to baptismal regeneration, whether in the Services or the Catechism, is carefully altered, as "unscriptural and unprotestant" The Athanasian Creed is omitted, the oblation in the Communion-service, the invitation to those who are troubled in spirit to seek absolution, as well as all direction for fasting: these portions of our Church formularies are carefully erased, and more alterations are promised if these should prove acceptable.

These statements are followed by some pertinent and earnest reflections, in which the author assures us that he speaks the general sentiments of very many besides himself, and these amongst the most devoted members of the English Church. "The position of English Churchmen is, in fact, most trying and difficult. We are accused by designing persons of being disaffected to the Church, when the very reverse is the truth: all our hopes, both for ourselves and our country, are centred in it; all our endeavors are directed to its maintenance and advancement. We are quite satisfied with our Church as presented to us in her time-honored formularies. We desire no change. All our desire is, that the Church should be in practice what she is in theory. We claim that the doctrines and discipline of the Church should be maintained. We ask that none should be admitted to the sacred office of the ministry but those who really believe and are prepared to teach her doctrines. We claim that Puritanism should not be tolerated in our pulpits any more than Romanism; and that all flagrant violations of the doctrines of the Church by her ordained ministers should be repressed by authority."

What follows has been cut from the Freeman's Journal of the 15th inst. It will recall to mind an article from the English Churchman, printed in this paper a few weeks since, and happily exposing the inconsistent language of Romanists, who taunt the Church of England with her subjection to the State in the choice of Bishops, at the same time nearly that they apologize for their own dependence on mere worldly politicians for the "successor of St. Peter." The editor thus speaks of the late election:

The choice was so prompt and general that there was no opportunity for the embarrassments which some courts of Europe—we know not by what right—have from time to time thrown in the way of the assembled Cardinals to thwart their decision. We rejoice at this. We hope that from this time forward, the Church shall be free in the election of her visible head, and in his administration as chief Pastor.

We perceive that the absence of this interference of the secular powers in the late election, is noticed as a novel and happy circumstance by several of our exchange Catholic papers from the other side of the Atlantic. It appears that Austria, France, Spain and Portugal, have each claimed the right of defeating the choice of the Conclave when the Cardinal elected happened to be considered objectionable on the score of his supposed leanings to the interests of any of the others. Thus Cardinal Pacca is said to have been set aside by France, on the ground that he was the favorite of Austria. In like manner Cardinal Giustiniani was defeated by Spain. Whatever may have been the origin of this interference on the part of the secular governments professing the Catholic religion, it would seem desirable that it should pass into desuetude; and we hope the first choice of the Sacred College under the invocation of the Holy Spirit, as in the present instance, will become the model and rule for all future times.

The hopes of the Freeman's Journal do not seem to have any good foundation. It is not easy to see why the astute diplomatists who compose or direct the Cabinets of the leading Continental States should voluntarily resign a power so long recognized, and which they undoubtedly prize. At least, if the following extract from the same article give a fair view of them, they are certainly not the men to distinguish themselves by any heroic self-sacrifice in the cause of the Roman or any other Church:—

Look at the men who compose the Cabinets of these Catholic States. If there be here and there one truly conscientious and consistent Catholic among them, it is as the exception and not as the rule. Jews, Protestants, Freemasons, unbelievers and scoffers at Christianity, these are found among the Cabinet—Ministers of Catholic nations. It is easy to infer the spirit and character of the policy toward the head of the Church. But inference is unnecessary. It is history. We have seen its efforts in the spiritual anarchy which they have brought about in Spain and Portugal;—we see it in the unrelenting grasp with which they have seized, in the perverted name of Education, on the young mind of Catholic France; we see it in the cold and jealous diplomacy of distrust in Catholic Austria.

Why no interference took place in the present instance, or whether there was any or not, are questions which no one as yet has answered. Some authorities attribute the large vote to a blunder of the Conclave, which they say meant only to designate the person for whom each did *not* mean to vote. But the convenient fiction of an "inspiration of the Holy Ghost" will be as available in this case as after months of political intrigue or worse.

We have said enough to show the true nature of a Papal election, and the influences operating upon it, and that too from the admissions of those who pay it unquestioning respect.

We beg to acknowledge the receipt of a "Report to the Primary School Committee, June 15, 1846, on the petition of sundry colored persons for the abolition of the schools for colored children. With the City Solicitor's opinion." The report is dated June 15th, at Boston, and discusses a subject agitated not long since in that city. The vote on its adoption was ayes 59, noes 16.

Baptized at Cropsey's Hotel, Coney Island, on the 9th inst., by the Rev. Dr. Reed, of Union College, James Duane, son of James Duane Featherstonhaugh, Esq., of London, Eng.

§ The above is inserted at the request of Mr. Featherstonhaugh.—Ed.

We insert Mr. Ranney's letter because it is accompanied with his name, but we cannot, as "Justice" desires, express or even have an opinion on the subject until we hear the statement of Bishop Chase.

By the steamer, the Acadia, we have received the latest English dates.

The proceedings in Parliament have been of some interest. July 20th, in the House of Lords, the bill introduced by the Earl of Powis, to prevent the union of the sees of St. Asaph and Bangor, came up as the order of the day, the question being upon its second reading. The Bishops of Oxford and Bangor, and Lord Eldon, supported the measure warmly while the Bishops of London and Salisbury gave it but an imperfect support. The former declared indeed his conviction of the wisdom of the measure, but would content himself with expressing his opinion and withdrawing without voting. The latter also was in favor of the bill, but thought the present not the proper season to press it. Among the opponents of the bill, the Bishop of Norwich was the only one from the Episcopal bench. The Government opposition was led by the Marquis of Lansdowne, President of the Council, and included Earl Grey the Colonial Secretary. Lord Stanley also opposed the bill. On the division the numbers were, for the bill 38, against it 28, proxies not called. The Marquis of Lansdowne then declared that he would offer no further opposition to the bill, although his sentiments in regard to it remained the same. This withdrawal of ministerial hostilities will ensure the success of the measure. In the debate nearly every speaker expressed his conviction that a large increase of the Episcopate was needed. There is every probability that this step will before long be formally proposed.

The bill for the correction of clerks had been withdrawn. The Lord Chancellor had intimated his dissatisfaction with some of its provisions, and the Bishop of London deeming it important to have the full co-operation of Government, consented to postpone it to another session. In the interval the Chancellor promised his assistance in framing a measure to which, on the part of Government, no exceptions would be taken.

In the House of Commons, July 16th, an attempt was made to obtain from the Premier some statement of his principles on certain important points. Of course little is to be learned from an exposition of this kind. We find Lord John, however, in relation to Ireland declaring his adherence to the opinions which he had expressed on a former occasion, March, 1845, when he voted to endow Maynooth College out of the funds of the Established Church. He did not think it necessary to urge those opinions now. Nothing could be worse than to abolish the Protestant Church. As toendowing the R. C. Church he had supported in 1825 a motion to that effect. Mr. Pitt had been of opinion that the thing could be done, and had it been done in Mr. Pitt's day nothing would have tended so much to the permanence of the Union. He could not bring such a measure before the House till the public mind was more favorable to it.

July 17th, appropriations were made for education. The first vote being 100,000*l*. for public education in Great Britain, it was stated by Mr. Acland that during the last year the National Society had made 430 applications, and received 70,554*l*. From the British and Foreign Society 16 applications were made, and 2,500*l*. were granted them.

The following Address has been presented to the Bishop of Exeter. It is signed by 111 clergy in the Archdeaconry of Totnes.

> We, the undersigned, being Priests and Deacons in the Archdeaconry of Totnes, in your Lordship's Diocese, are impelled by a sense of gratitude to your Lordship, and of deep interest in the character and welfare of our Church, openly to express to you our sentiments as to a matter, which appears to us worthy of most serious attention. We refer to the intended consecration of a successor to Bisho Alexander, as a Bishop of the *English Church* at *Jerusalem*, and specially to the PROTEST against that step, which you have judged it right to address to our *Venerable Primate.*
>
> Most earnestly do we wish that there had been nothing in the peculiar circumstances of the case—nothing in the conditions on which the Bishop is avowedly to be sent forth—to call for such a Protest. But, we desire to record our deliberate opinion that, unhappily, there existed but too ample grounds for the notification of dissent which your lordship, as one of *our beloved branch* of Christ's Holy Catholic Church, has felt it to be your painful but clear duty to express.
>
> We are deeply convinced—however excellent the objects sought—however admirable the feeling with which they were sought by the promoters of the scheme, yet that, as it has been propounded—and in one instance already acted on—there are in it radical defects; and these, while they *may* utterly vitiate its whole intended operations of good, must in our judgment at the *very least* make it—and with it, in a great measure, *Our Church*—appear in a most questionable character in the eyes of those, whose *increased amity* is prominently made an object, while at the same time they introduce a *precedent of departure* from the *recognised and hitherto unfailingly enforced laws of our Church*, of which it is impossible to estimate the danger.
>
> The *Two* last Articles, required to be subscribed by the xxxvith Canon, have hitherto been deemed no less essential to be observed than the *First*; and it is with the utmost alarm that we find a dispensing power claimed as to those *very Articles which bear directly on the doctrine and discipline of our Church*, and which alone equally have place in every Diocese within or without the temporal jurisdiction of our Sovereign. It does appear to us a fearful thing in itself, and yet more fearful as a *possible precedent for similar departures* from fixed principles in the conduct of the *Church* at home, that a *Bishop of Our Church* should go forth for the express purpose of extending HER Orders and HER Discipline to those that lack them, and of *exhibiting Her as a Sister Church sound in Constitution and Doctrine to the Ancient Churches of the East*, and yet that he *himself* is to *set the example of violating* HER *most solemn and uncancelled Laws* by ordaining those as Priests and Deacons who need neither subscribe to her *Articles* of Religion nor use her *appointed and only permitted Liturgy and other Offices*—thus, plainly, compromising her doctrine—her discipline—and, with these, the main strength of her Authority.
>
> We are convinced that no necessity does, or indeed can, exist for such a departure from the known laws and custom of our Church—that it cannot be expedient, because it is not to be justified—except it be by reasonings which will equally sweep away every security for the maintenance of the truth, and for the avoiding of diversities of opinion touching it, by abandoning the *first principles—that lawful authority can constrain*—and that solemn engagements are binding.
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> We can see, moreover, no reasonable prospect, by such means, of inducing (what have been called) "the less perfectly constituted of the Protestant Churches of Europe" to venerate and embrace our own better discipline and more perfect doctrine:—for they will see the former systematically infringed, and the authorised exponents of the latter allowed to be thrown aside. Still less can such a course conciliate for us the respect of the ancient and Catholic Churches of the East. So that there appears to be in it a departure from principle without even a seeming expediency to palliate the Error. Experience also has shown that the hopes in these respects which many gladly and with Christian feelings at first indulged, have not in fact been realised.
>
> While therefore we desire to express our hearty sympathy with the proposed objects in establishing a bishop of our Church at Jerusalem, we cannot but deprecate the use of the peculiar means contemplated, as being ill-calculated to effect the ends in view, and as involving a perilous compromise of principle.
>
> We have thought it due to the importance of the question, and that it might be satisfactory to your Lordship, without attempting to exhaust the subject, yet not barely to express our acquiescence in the terms of your protest, nor merely to thank you for having stood forward at a critical moment to endeavor to prevent the iterating of this experiment of innovation—but to declare thus far at length our sentiments respecting it. We shall rejoice if this our humble effort at co-operation should at all strengthen you in the position which you have taken up.
>
> "And, finally, we implore the Great Head and Prince of the Catholic Church, the Fountain of all wisdom, strength and truth, so to influence by His Holy Spirit the hearts of all in authority in our own, and other branches of His Church, that they may both desire and devise what may tend to godly union and concord, on the basis of sound principles and godly truth, to the edifying and perfecting unto Salvation the whole body and to the Glory of God our Father and of His Son Jesus Christ our Lord."

At the special meeting of the Society for Promoting Christian Knowledge, held Tuesday, July 21st, 2,000*l*. were voted towards rebuilding the Church of St. John, Newfoundland. Amendments to increase the sum to 4,000*l*. or 3,000*l*. were lost. A new India Mission has been opened in the Nubudda District, in the Diocese of Calcutta. and a missionary and catechist appointed.

Ordinations have been lately held by several of the Irish Bishops, at which 19 were ordained Deacons and 13 Priests. The Bishop of Limerick, in his late charges, has advised his clergy against joining the "Evangelical Alliance."

ROME.—The amnesty which it was expected the new Pope would grant had appeared and been gladly welcomed. A railroad from the Mediterranean to the Adriatic was about to be constructed, the Pope having given his permission for a survey. Gregory XVI., it will be remembered, would never authorize them. Austria is said to have protested against Cardinal Gizzi's elevation to the post of under-secretary of State for Foreign Affairs, and to have proposed instead, Prince Atlicri, former Nuncio at Vienna. Count Rossi, the French Ambassador, opposed the Prince on the ground of his attachment to Austria. Regrets are expressed by letter-writers that the Pope is not bolder in his public policy.

THE EXPEDITION TO BORNEO *of H. M. S. Dido, for the suppression of piracy, with extracts from the Journal of James Brooke, Esq. By Captain the Hon. Henry Keppel, R. N.* Harper & Brothers.

The above is the title of the 18th number of "Harper's New Miscellany." It is a volume of much interest. The contents are about equally divided between the Brooke's history and Capt. Keppel's expedition. Both will probably result in the most important changes of the people in the Indian Archipelago. If not, at least much information concerning them and their islands will be more easily obtained. One may learn much even from these pages.

THE PICTORIAL HISTORY OF ENGLAND, *No.* 6, has been published by the Harpers.

The Bishop of Ohio versus The Prayer Book.

"In conclusion he (the Bishop) gave four reasons for refusing to consecrate any church with this furniture, (i. e. with an ALTAR,) and publicly announces his determination to abide by this decision."—*Vide Report of the Episcopal Address to the Convention of Ohio in Epis. Recorder of Aug.* 22d.

"Then shall the instituted Minister kneel at the ALTAR to present his supplication for himself in this form."—*Rubric in the Office of Institution.*

From the English Churchman.

THE NON-NATURAL SENSE.

Sir,—Nothing, perhaps, has appeared to cause so great a sensation amongst the Puritan party in the Church,—nothing certainly has called forth from them more unqualified expressions of indignation and horror than the discovery that there was a numerous body, both of clergy and laity, who were inclined to coincide with Mr. Newman's interpretation of the Thirty-nine Articles, as laid down in Tract 90, and to receive them (as it was expressed) in the "non-natural sense."

As to the fairness, or otherwise, of this mode of interpretation, I do not now concern myself; but this I will maintain, that if it be unfair for one side, it is equally unfair for the other. If it be denounced as sophistry, so to interpret the Thirty-nine Articles as to give them a meaning not absolutely opposed to certain Catholic doctrines, surely we may also denounce as sophistry that line of interpretation of the Formularies of the Church which would accommodate them to the unsound and un-Catholic views of a party, whose tender consciences are thus relieved from the exceedingly unpleasant consequences of a *literal* interpretation, involved in a withdrawal (if they be honest men) from a Church whose doctrines they do not hold, and therefore cannot teach.

Now, I wish much to call your attention to the very ingenious mode in which, by the adoption of the non-natural interpretation, Mr. Close, of Cheltenham, disposes of the Church's doctrine of "Baptismal Regeneration," and excuses himself from holding it. The sophistry is contained in page 15 of his "Apology for the Evangelical party," or "Reply to Mr. Gresley's Pamphlet on the Real Danger of the Church." Mr. Gresley had stated that "The denial of Baptismal Regeneration is the leading doctrine, not only of dissenters from the Church, but of the Evangelical or Puritan party within it." In defending himself from this charge, Mr. Close adopts the very plan for which he, and others of his party, have stigmatized the interpreters of the Thirty-nine Articles. He excuses himself, not by confessing that he holds the doctrine as the Church has ever held it, but he endeavors to prove that, while the Church teaches a doctrine of Baptismal Regeneration, it does not teach *the* doctrine which Mr. Gresley and his friends adopt. "And this," he says, "is the clue which leads us easily out of this difficult labyrinth in which Mr. G. would involve us." Of course it is. The clue which Mr. Close uses is the non-natural interpretation of the different passages in the Baptismal service and the Catechism, which refer to the doctrine in question, and he explains them to suit *his* view of it, instead of adopting his view from the teaching of the Church.

But now let us see what Mr. Close's view of "Baptismal Regeneration" really is, that we may know what sort of teaching this non-natural interpreter deals out to his flock. His words are as follow (p. 16):—

"In the Church's language I pray for the spiritual blessing to accompany the outward Ordinance administered, according to the command of Christ, to our dear children. Most scripturally the Church calls upon me, not to doubt, *but earnestly to believe*, that the prayer of faith *has been heard and answered*; and, in reliance on the general promise of God to believing prayer, I give thanks to God for the blessing vouchsafed; and until a wicked life and hopeless death prove that the blessing was not granted, I never question it. This is simply the view I have ever taken of this difficult and much debated point."

Now, it is worth while to observe the absurd—nay, the wicked and impious contradiction, which this "view" of Mr. Close's involves. First, he acknowledges that, at the Infant's Baptism, the Church "*most scripturally* calls upon him *not to doubt*, but *earnestly to believe*, that the prayer of faith has been *heard and answered*;" but afterwards, when he sees this baptized person leading a wicked life, or dying a hopeless death (what right has Mr. Close to call any death hopeless?) there then is, he says, a *proof* that the *blessing was not granted*, or, in other words, that the Church has *most scripturally* called upon him TO BELIEVE A LIE.

Mr. Close continues, a few lines further down in the same page, after having stated *his own* exceedingly ingenious exposition of the doctrine—"But, if by 'the doctrine of Baptismal Regeneration' he means that in every case, and in all cases of Infant Baptism, *effectual grace* is imparted, and that the child's moral nature undergoes that spiritual change which fits it for the kingdom of God, I have no hesitation of avowing my disbelief of any such theory, which I regard as nothing more nor less than the *opus operatum* of the Papists." And further on he adds—"There is no one subject on which there are so many shades of opinion among *all parties* as on this; and I would dismiss it with an expression of my conviction that it is a point not clearly defined by the Church herself, and upon which her *services* are not easily and palpably reconcileable with her more dogmatic teachings."

With Mr. Close's teaching there is no doubt that the Church's services are *utterly irreconcileable*, and when he begins to charge the Church with contradictions, and with giving "an uncertain sound," it is impossible to argue on the same ground with him. In all fairness let Mr. Close do as Mr. Newman and Mr. Oakley have done; let him leave that Church, whose teaching cannot be reconciled with his own "private judgment," except by the most barefaced special pleading, and that involving an absurdity.

I am, sir, yours faithfully,
A PRIEST OF THE ENGLISH CHURCH.

Feast of St. Peter.

Domestic Intelligence.

MARYLAND.—*College of St. James.*—The First Annual Commencement of the College of St. James, near Hagerstown, Md., was held on Thursday, July 30th, 1846. The exercises took place on the lawn in front of the College buildings, under the shade of the trees and of a large awning put up for the occasion The day was a beautiful one, and a number of visiters from a distance, as well as from the neighborhood, were present on the occasion. The proceedings of the day were in the following order:—

MUSIC.

Opening Prayer.

Delivery of Testimonials.—By the Bishop of the Diocese.

MUSIC.

ORATION.—*Insufficiency of Unaided Reason.*—By Cornelius E. Swope, of Hagerstown, Md.

MUSIC.

ORATION.—*The Triumphs of Genius.*—By George C. Morris, of Elkridge, Md.

MUSIC.

Conferring of Degrees.—By the Rector of the College.

MUSIC.

Baccalaurrate Address.—By the Rector.

Concluding Prayer and Benediction.—By the Bishop.

The degree of *Bachelor of Arts* was conferred on Cornelius E. Swope and George C. Morris of the Graduating Class.

Testimonials of merit were also given to the following named students of the College and Grammar School.

Of the First Grade.

George C. Morris.
Cornelius E. Swope,
Frederic Gibson,
John Payne,
Julius M. Dashiell,
Thos. F. Johnson,
Thof. H. Perine,
Wm. D. Burkhart,
Daniel Clarke.

Of the Second Grade.

E. T. Whittingham,
Richard Potts,
James T. Gheselin,
Wm. T. Johnston,
Jas. Chalmers,
Frs. H. Wootton,
Frederick Dorsey,
Chs. Shepherd,
John R. Larus.

Of the Third Grade.

Alfred D. Merrick,
Daniel H. Hagner,
Howard Golder,
G. A. Van Bokkelen,
Jas. L. Chamberlain,
Paul Krikoryan,
Rich'd W. Dixon,
Bernard Carter,
Jas. W. L. Bowie,
Wm. G. Pearson.

These testimonials are in the form of a Latin certificate, given in the name of the Rector and Professors, and countersigned by the Bishop—not, as Diplomas, by the Trustees with the seal of the College. They are granted to all of any age, in School or College, who, during a particular session, have been industrious and well-behaved. Their number is not limited, so as to furnish any incentive to invidious emulation; but the power to gain a testimonial is within the reach of all. The first grade includes all those whose *efforts* for a whole academic year has been uniform, and whose *success* is as near perfection as could be reasonably expected. It also implies an unqualified certificate of good moral character and gentlemanly conduct. The other two grades are for the same qualities in different degrees, in those cases where the students, from more inequality of effort or from having less matured capacities, cannot quite attain the highest standard.

So far as an experience of two years may enable them to judge, the Faculty have the fullest assurance that this system of rewards is based upon sound principles, and that its practical working is productive of the best results.—*Hagerstown Torch Light.*

TENNESSEE.—*Visitation of the Bishop.*—Between June 22d and July 8th, Bishop Otey visited eight places in the Western District of Tennessee; preached thirteen times, administered the rite of Confirmation nine times to thirty-four persons; baptized fourteen children, and fourteen adults, and consecrated a church in Bolivar under the title of St. James.

Convention.—On Wednesday, July 8, the Convention of the Diocese of Tennessee met at St. Luke's Church, Jackson, at which place the visitation of the Western District was brought to a close. The clergy, with but three exceptions, were all present, aud an unusually large number of lay delegates and visiters were in attendance. The Convention Sermon was preached by the Rev. W. C. Crane, Rector of Trinity Church, Clarksville. The Bishop in his address, expressed his deep sense of gratitude to the great Head of the Church for the unity of sentiment and feeling, which so happily prevails both among our clergy and laity. He referred to several important topics, and among other things rebuked most pointedly the spirit by which, for the most part, the periodicals of the Church are characterised. The address, when published, will doubtless be read with deep interest by the Church at large.

The VI. Canon of the last General Convention was taken up, and after an animated discussion it was determined that the Diocese of Tennessee would adopt its provisions, and the request to the Bishop was accordingly made.

The Standing Committee consists of the Rev. Dr. Wheat, and the Rev. Mr. Crane, of the clergy; F. B. Fogg and John Shelby, of the laity.

Delegates to the General Convention.—Rev. Messrs. Alston, Crane, Humes, and Wheat; and of the laity, Messrs. F. B. Fogg, T. W. Frazer, Dr. Oldham, and Wm. H. Stephens.

Trustees of the General Theological Seminary.—Rev. Mr. Landels, and F. B. Fogg.

The sittings of the Convention were held in the beautiful church, which has been erected by the congregation of St. Luke's within the past year. The numerous services were attended by overflowing congregations, and the interest of the worshippers appeared to increase daily. On several different occasions, the Bishop administered Confirmation; the number confirmed in this parish being in all 18.

Ordination.—On Sunday morning, the Rev. James Stephenson and the Rev. James W. Rogers were admitted to the holy order of Priests. Morning Prayer was said by the Rev. Messrs. Wheat and Crane. The candidates were presented by the Rev. Mr. Landels; and the sermon was preached by the bishop, who also administered the Holy Communion, assisted by Rev. Messrs. Alston and Tomes.—*Banner.*

Clerical Changes.

The Rev. Dr. Carmichael from Trinity Church, Watertown, N. Y., to Christ Church, Meadville, Pennsylvania.

The Rev. F. P. Lee, of Camden, S. C., has been chosen Rector of Christ Church, Mobile, Ala.

Calendar.

AUGUST.

30. Twelfth Sunday after Trinity.

SEPTEMBER.

6. Thirteenth Sunday after Trinity.
13. Fourteenth Sunday after Trinity.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 Broadway, near Canal street: This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a FREE CHURCH, for all WHO CHOOSE TO ATTEND.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

MOSES MARCUS, RECTOR.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service. JOHN GRIGG.

Rector of the Church of the Crucifixion.

July 4th, 1846.

The Chapel adjoining the *Church of the Holy Trinity, Brooklyn Heights*, will be open for Divine Service every Sunday at 10 1-2 o'clock, A. M., and 4 P. M. until the Church is ready for consecration in the autumn.

July 25, 1846.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this page.

DANIEL DANA, JR., Agent.

FREE CHURCH.—A Protestant Episcopal Free Church is being established in 27th street, between the 2d and 3d Avenues, nearly opposite the public school, where a room has been provided for the accommodation of about 300 persons. A Sunday school of some 30 children is already established; and the most flattering encouragement is prssented for an immediate increase to its members. Notice has also been recently given that the Church will be organized at an early period, by the election of Wardens and Vestrymen, at a meeting to be held at the above named place of worship. The attention of Episcopalians, friendly to the increase of Free Churches, is hereby earnestly called to this undertaking.

Services at half-past 10 A. M., and at half-past 7 P. M. Sunday school at 3 o'clock P. M.

August 29th, 1846.

DIOCESE OF VERMONT.—*The Annual Convention* of this Diocese will be held in Immanuel Church, Bellows Falls, on Wednesday, the 16th day of September, at 9 o'clock, A. M. A. K. PUTNAM, Sec'y.

Bellows Falls, Vt., Aug. 19, 1846.

At a meeting of the Vestry of the French Church *Du Saint-Sauveur*, held on the 20th inst., it was

Resolved, That we deem it expedient that our Rector, Rev. C. H. WILLIAMSON, should suspend his regular services among us, and have leave to absent himself until our new place of worship be fitted up. We would at the same time cordially recommend our Rector to the liberality of the brethren among whom he may find himself, and to whom he may make known the wants of his flock.

For the Vestry,

L. PILLIVUYT,
W. SKIDMORE, } Church Wardens.
C. ECKERT,

Donations are earnestly solicited in behalf of the enterprise by which the said church are to have a permanent place of worship, and may be forwarded to, and will be thankfully received by

L. Pillivuyt, Treasurer, 43 John street.
W. Skidmore, 71 Beekman street.
S. Boiceau, 1 Hanover Square.
John Campbell, 110 Nassau street.
Mr. Collomb, 63 Wall street.
J. H. Monarque, 223 Bowery,
Mrs. A Whittelsey, 45 Barclay street,
Mrs. Rev. C. H. Williamson, 68 Duane-st.

LIST OF CLERGY.—It is requested that information be sent to this office by Tuesday next, of any alterations or corrections proper to be made in the list of clergy in this city and vicinity.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 11th August, the Treasurer has received the following contributions:

From St Mary's, Georgia, a Missionary station, from Rev J A Shanklin, 5; Grace ch, Camden, S C, 5; Trinity chapel, Staten Island, per Rev Dr Moore, for Ohio, 27; Christ ch, Juliet, Ill, 1 88; St John's ch, Lockport, Ill, 3 56; a friend to Domestic Missions, 6; St John's ch, Essex, Ct, 5; L, for Domestic Missions, 2; Jews, 1—3; Ladies' Society of St Mark's ch, Grand Rapids, Mich. 10; St James's parish, Derby, Ct, 27 75; Christ ch, Springfield, Ohio, of which 2 50 is for the Jews, 4; Zion ch, Pontiac, Mich, 3 50; from a clerk, 25, to aid Missions in Ill—total, 32 50; also, from St Michael's ch, Trenton, N J, for Matagorda, Texas, 15.

The Treasurer would also acknowledge the receipt of 25, for Ch at Houston, Texas, from the Rev Dr McGuire; 25 for Ch at Matagorda, Texas, from the Rev Mr Shand, offerings of Trinity ch, Columbia, S C; and 17 for Ch at Houston, Texas, from St Paul's ch, Oxford, W N Y.

THOMAS N. STANFORD, Treasurer,
New York, August 25, 1846. 139 Broadway.

The Treasurer would lay before the Church the appalling fact, that the debt to him amounts at the present moment to upwards of $2000;—in addition to which, not less than 12,000 is required to meet the Committee's liabilities on the 1st October, *for a half year's services already performed.* If the Church can rest easy under such circumstances, the Treasurer *cannot.*

Foreign Missions.—Since his report of August 11th, the Treasurer acknowledges the receipt of the following amounts:

From St Peter's ch, Charleston, S C, Juvenile Working Society, education 2 boys, China, 40; St Peter's Working Society, do, for Africa, 100; St Mary's, Georgia, a missionary station, for Africa, 5; W G Ridgley, Esq, Georgetown, education, China, 50; Chatham, N J, for Constantinople, 10; St Andrew's parish, St Mary's co, Md, for Constantinople, 10; a friend to missions, 4; cash 67 cts; Trinity ch, St Augustine, Fa, 3; Christ ch, Cooperstown, N Y, 8 40; Christ ch, Springfield, Ohio, for Africa, 3; do, for China, 3; young ladies of Miss Haines's school, per Miss Elma Doremus, Treasurer, for education of a child, China, 25 32; Trinity ch, Claremont, N H, mite box, 1 75.

J. SMYTH ROGERS, Treasurer,
New York, August 25, 1846. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Christ ch, Springfield, Ohio, Rev A T McMurphy, rector, $8; Rev F C Brown, Peru, Indiana, 2; Mrs Dow, New Hampshire, a subscriber, 2. Total amount, $12.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, August 25, 1846

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the follow sums, viz:—

From Rev F C Brown, Peru, Indiana, $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, August 24, 1846.

Advertisements.

CHURCH SCHOOL, for English and Introductory Classical Education, (103 West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.
W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

MISS SAGAR AND MISS BALLOW will re-open their Boarding and Day School for Young Ladies on Monday, the 14th of September, 10 Albion Place, 4th st.
Aug. 29—6t.

YOUNG LADIE'S SCHOOL,
No. 6 Abingdon Square.
MISS FORBES will re-open her school on Monday, September 7th.
August 29—2t$

THE MISSES PHILLIPS' SCHOOL FOR YOUNG LADIES,
No. 91 Clark street, Brooklyn, L. I.
THIS School, established six years since, in Pierrepont street, was removed in May last to its present location. The next Term will commence on Monday, September 7.
Brooklyn, Aug. 29, 1846—2t$

FOR SALE,
PEW No. 119, St. George's Church, Beekman street, on ground floor. Apply at No. 18 Liberty street, or of the Sexton. August 29—2t$

BALTIMORE BOOKS.
A FRESH Supply of the works published by Mr. Robinson, under the supervision of Bishop Whittingham, consisting of—
Bishop Bull's Vindication of the Church of England.
Discourses on Romanism and Dissent, by the Rev. William Dodsworth
Knox on the Eucharist.
Bertram on the Body and Blood of Christ.
The Church of England Vindicated, by Rev. Dr. Hook.
A Manual of Church Principles, by the Rev. W. D. Wilson.
Palmer's Letters to Wiseman.
Sewell's Christian Morals.
Essays on Anglican Ordination.
The Dead in Christ, by the Rev. Dr. McCullough.
Tracts on the Doctrines of the Church, in two volumes.
Also, The True Catholic, bound in 3 vols.
For sale at reduced prices, by
STANFORD & SWORDS,
August 29. 139 Broadway

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXII.

It is one of the peculiar excellencies of the Christian system, that correct practice is to be built on right principles. And this indeed is the only way in which sound operative religion and morality can be maintained among men. The heart is the source whence the conduct is to flow. Unless, therefore, that be informed and regulated by good principles, all precepts, however excellent in themselves, must be ineffectual. The ear may hear them, and the mind assent to their excellence and worth, but the passions, prejudices, and delusions of the heart will hinder their operative effect. Oppose to these hinderances correct principles, addressed to the reason and understanding; inform *them* in celestial truth; and interest them in pure and sound doctrine; and you prepare the way for the most effectual application of practical precepts; you break down the most formidable barriers to their influence; and take the surest method of securing for them an improvement worthy of their excellence and importance.

Pagan philosophers, in ignorance of sound doctrine, did indeed promulge systems of morals very creditable both to their judgments and their virtuous sensibilities. But they were of little or no benefit to the community at large, or even, in many cases, to their authors themselves. The reason is, they were not bottomed on sound principles. The Gospel remedies this evil by making true faith the spring of correct practice. "With the heart" to believe rightly and sincerely, is indispensable "unto righteousness;" and so firmly and resolutely to believe, as "with the mouth" to make open and fearless "confession," argues such true devotion, and such a frank determination to govern the life accordingly, as to warrant the hope of its being "unto salvation."

The first principle to be thus believed, and which lies at the foundation of all religion, is the existence of a Great Supreme, the Author and Cause of all things. This is uniformly involuntarily imbibed. Every man finds in himself, without knowing when or whence he received it, an acknowledgment of the existence of such a Being. As his observation increases, he finds continually increasing evidence in favor of this great principle, thus embraced by him without any exercise of his own reason.

Although, therefore, the Gospel certainly supposes the belief of the being of God, as a ground on which to build its principles and precepts, yet it does not hereby, as has been erroneously thought, do homage to human reason, as the source of this belief. The fact in the case, that no man ever yet reasoned himself into such a belief, but that every one finds himself, when first capable of realizing his intellectual and moral perceptions, in possession of it, accords with the legitimate inference from Scripture, that the universal belief of the existence of God, is to be traced, through tradition, to original revelation. Reason so fully agrees with this truth, is so imbued with its absolute necessity, and finds such perpetually increasing proofs of it, as to prevent it from ever letting go its original hold on the mind, even where a knowledge and just influence of further revelation has not guarded it from corruptions and abuses.

Addressing itself to this universally received acknowledgment of the existence of God, the Gospel advances its claims to being a revelation from that Great Being, promulging His truths, and urging His precepts. It enforces these claims by a body of evidence comprising every species of proof which the nature of the subject will admit. It challenges scrutiny of every point which it advances in this evidence, and is prepared to meet all objections which may arise from any quarter. And having thus rid itself of its adversaries, it invites attention to its inherent excellencies, the proofs it possesses of celestial purity, and its unrivalled claims to our respect, esteem, and affection, for its adaptation to the spiritual and temporal wants and interests of our race.

Thus supported, the Gospel proposes its doctrines as the revelation of God. As such, therefore, it is our bounden duty to receive and acknowledge them.

For the easier instruction and constant use of her members, the Church, from ancient times, has adopted as a summary of faith, the reception of which is professed and promised in baptism, and which is to be openly recited in her public assemblies, *the Apostles' Creed*, so called because it contains the sum of that doctrine which the apostles preached as necessary to be believed. There is also every reasonable probability in favor of the Catholic tradition that this Creed was, in substance, drawn up by the apostles themselves, and by them left to the Church as the standard of faith by which to test fitness for Church-membership, and for being allowed to continue in Church-communion.

Permanent and conclusive evidence of this Creed being apostolic, that is, in accordance with the apostles' inspired teaching, is found in its conformity with that standard of necessary doctrine, the New Testament, in which the Holy Ghost has placed on record the faith once delivered to the saints, and committed to the Church to be by her kept, and transmitted to all ages, for their benefit. And this inspired record, since God has ceased to visit men with revelations supernaturally imparted to individuals, is the Church's only security against the deteriorating and corrupting influences upon tradition of human infirmity, and therefore the only rule whereby she can test the truth and soundness of her traditions, and their consequent claim on the reverent reception, respect, and confidence of her members. Therefore, says the sixth of our Articles of Religion, "whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation;" and again the twentieth, "besides Holy Writ, the Church ought not to enforce any thing to be believed for necessity of salvation."

The ground, therefore, on which the Church requires us to "believe all the articles of the Christian faith as contained in the Apostles' Creed," is not any authority in herself to frame articles of faith, or to modify or expand, by change, addition, or development, the one perfect faith given to the Church once for all by Christ and His inspired apostles; but it is in her delegated capacity, as the divinely appointed witness and keeper of that faith, as the same was first given to her in its integrity and simplicity, and then written in Scripture by inspiration of God, as her security from corrupting it, her guide for returning to the truth from any corruptions into which she may have fallen, and her voucher for enforcing it.

What is called the Nicene Creed is a further carrying out of the design of the Apostles' Creed. It is the Apostles' Creed enlarged. Corruptions, and very grievous ones, did creep into the Church, principally under the influence of those private interpretations of Scripture, which were afterwards called after the name of the Archheretic Arius, and whence have sprung the medley of notions now known under the improperly assumed name of *Unitarianism*.* For the detection and removal of these errors, the Councils of Nice and Constantinople were held in the fourth century, not for the purpose of directly interpreting the Scripture; but to ascertain by testimony what had been the received faith of the Church from the first; in other words, what was that faith which was committed to the Church, before the New Testament was written; on the principle that this therefore must be the true sense of Scripture. Hence the explanations and enlargement of the Apostles' Creed known in the Liturgy as the Nicene, and sometimes also called the Constantinopolitan Creed. And independently of the hope that may be cherished of a special divine presence in those Holy Councils, they are entitled to high confidence as competent witnesses of the primitive faith, from the consideration of their having been held at so early a period; of their containing bishops from all parts of Christendom; and of there having been among those bishops venerable men who enjoyed the personal teaching of those who ministered in the Church but little more than a century after the death of St. John.

A very partial acquaintance with the Scriptures will be sufficient to convince us of their authority for the several articles of the Apostles' Creed; which, with exceptions not worth mentioning, has been owned as true in all ages, not only by the Church, but by all others who have professed to believe the Gospel.

The Creed opens with the great fundamental truth that has been noticed as that to the acknowledgment of which by all men the Gospel addresses itself—"*I believe in God.*"

To the Supreme Being, thus supposed to be acknowledged by all, the Creed ascribes three titles illustrative of what the Gospel requires us to believe of His nature—"*The Father—Almighty—Maker of heaven and earth.*"

The first of these titles, "the Father," refers to that creative power whereby we are His offspring, the constant objects of His providing, protecting, and preserving parental care, and the subjects of His parental government and disposal. It has also reference to the clearly established Scripture-doctrine which recognizes the Father as the First Person in that adorable Trinity in which God has been pleased to reveal Himself as existing, and in the acknowledgment of which, therefore, we are bound to believe in Him and to worship Him.

"Almighty"—possessed of infinite and uncontrolled power.

"Maker of heaven and earth"—the Great Creator of all things—of those celestial regions in which He hath His more especial presence, and of the divers orders of superhuman intelligences who, in that hallowed presence, enjoy His favor, and celebrate His praises—of that glorious firmament, and all that it contains, wherein are placed the stars of heaven—and of this earth, with all around it, upon it, and within it.

The second article of the Creed contains an acknowledgment of the Second Person in the Trinity—"*And in Jesus Christ, His only Son, our Lord.*"

"Jesus" signifies Saviour, and thus sets forth the blessed errand on which our Lord came into the world. "Thou shalt call His name Jesus," said the angel to the virgin Mary, "for He shall save His people from their sins."

"Christ" is the same in the Greek of the New Testament, as Messiah in the Hebrew of the Old, and signifies anointed. It should be considered as referring to those offices of prophet, priest, and king, which our Lord sustained, and to subordinate stations, prerogatives, and duties in which, under the Jewish dispensation, men were set apart by anointing.

As a Prophet, or Teacher—for this is a proper signification of the word, as well as a foreteller of future events—Christ has left to us the invaluable religious and moral doctrines and precepts of the Gospel.

As a Priest, He offered Himself a sacrifice for our sins, to make atonement for them to divine justice and holiness, and thus procure for us pardon and everlasting favor; and now pleads in heaven, in our behalf, the merit of that sacrifice, and procures for us, by His intercession, founded on that merit, the sanctifying and saving influences of the Holy Ghost.

As a King, He has established His Church or kingdom; provided for its government by just and wholesome laws; commissioned His ministers, in their several appointed orders, as its rulers, and as His agents for securing to men the spiritual and eternal benefits designed by its institution; and regulates the dispensations of His providence and grace with a view to its best interests.

The third title given to Jesus in this article, is God's "Only Son."

The epithet Son of God is applied in Scripture to the holy angels and to men, as intelligent beings, indebted to God for their existence, and supported and preserved by His parental care. It is peculiarly applicable to those who, admitted into covenant with God by baptism, become thus His children by adoption and grace. It also belongs, in a distinguished sense, to *good Christians*, as those to whom the Almighty especially delights to manifest His parental love and regard, and who extend to Him the fulness of filial affection. But to Jesus are given the exclusive titles of *Own Son of God*, and *Only Begotten Son of God*. *His* calling Himself the Son of God was in such wise as thereby making Himself equal with God. Therefore He is so the Son of God as none other is; so as, in His own language, to be in the Father, and the Father in Him; so as to be One with the Father; and so as that he that hath seen Him hath seen the Father. In the language of the Nicene Creed, Christ is so the Son of God as to be God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father.

Here is a recognition of that Gospel doctrine, profoundly mysterious indeed, but clearly revealed, and full of comfort, the divinity of the Son—*God the Son*—second in the inscrutable order of the Trinity, but co-eternal, and consubstantially divine, with the Father.

In connection with this doctrine, we perceive the full meaning of the next title, "Our Lord."

As this doctrine of the divinity of Christ lies at the foundation of the great truth of the Holy Trinity, and all the stupendous and precious doctrines connected with it, the Church, from ancient times, has accustomed her members, at the recital of the article, to make an external manifestation of humble and adoring reverence, as a mark of distinction between those who maintain the Catholic faith of her Lord's divinity, and those who hold His sonship in severance from that doctrine.*

From this view of the glorious divinity of Christ, the Creed proceeds to notice His gracious condescension in becoming Man for us men and for our salvation—"*Who was conceived by the Holy Ghost, born of the virgin Mary*"—miraculously adding the human nature to His divinity—"taking," as the Athanasian Creed expresses it, "the Manhood into God."

In the human nature, thus graciously assumed for the discharge of His functions as our Redeemer, He "*suffered under Pontius Pilate*," that is, during his administration as Governor of Judea. By this particularity, our faith is made to embrace the *very time* of our Saviour's earthly ministry, a point connected with the fulfilment of prophecy, and thus, and otherwise also, with the whole body of evidence in favor of the Gospel; and as the sufferings and death of Christ, in their mysterious character, and stupendous results, were the *grand object* of His birth and ministry, our faith in the inspired prophetical and historical *time* with which the Gospel narrative is connected, is rightly attached to our confession of those facts.

These sufferings—the intensity of which neither tongue of man can tell, nor his heart conceive—occasioned by the grossest insults and severest cruelties of men, and the malignant influences of infernal spirits, and the withdrawing, in the awful inflictions of His justice, of the light of His Father's countenance, were undergone by Christ, as our Representative, suffering the penalty of our sins. As an atoning Victim, His sufferings must be unto death, His life must be given as a ransom. In consummation of His character as a Man of sorrows and acquainted with grief, His life was taken in a manner peculiarly ignominious and peculiarly painful. He "*was crucified, dead.*"

The fact of His having been "*buried*" is inserted in the creed, because of its bearing on the proofs that He was really dead, and therefore that His being subsequently seen alive, was the result of an actual resurrection from the dead, and not of a mere resuscitation from a state resembling death; and also because of the further proof of His resurrection, arising out of the jealous care taken to secure Him in the place of sepulture, and thus prevent the purloining of His body under pretence of His having risen.

The clause, "*He descended into hell*," is well defined by the Church to refer to the separation of His soul from the body, an inseparable adjunct of a real human death, and its entrance into the place of departed spirits—that intermediate state, where the souls of all dead await the resurrection of their respective bodies, and which, as well as the place of future punishment, is called hell in the English Bible, although they are distinguished by different names in the original languages.

From this full declaration of the death of Christ, the creed proceeds to that fact on which the apostle rests the truth of the whole gospel, and the genuineness and efficacy of the Christian's faith—"*The third day He rose from the dead.*" So unquestionable, clear, and overwhelming is the evidence for this great fact, that we may avow it with all confidence, and trust in it most assuredly as lying at the very foundation of our religion; which must be false, if that is not true.

"*He ascended into Heaven, and sitteth on the right hand of God the Father Almighty*"—was thus exalted in the same nature which had suffered, died, and risen, as the reward of His fidelity as man's Redeemer; to plead in heaven the merit of His atonement for His people, and by virtue of that merit to perform in their behalf the priestly office of intercession; there to reign in righteousness over His Church; and thither to precede His faithful servants, in the occupancy of the mansions of His Father's house, that He may prepare a place for them, where He may receive them unto Himself, and that where he is, there they may be also.

The next article embraces the important point of the future judgment—"*From thence He shall come to judge the quick*" (those who shall be alive at His coming) "*and the dead.*" An article which ought always to be pronounced with a serious mind, an awakened and watchful conscience, and an abiding and solemn sense of the instantaneous suddenness with which the call to that judgment may be sent.

The creed next proceeds to a profession of faith in the Third Person in the Trinity, "*the Holy Ghost*," Who is revealed to us in Scripture as the Divine Being through Whose gracious influences we were born again at the laver of regeneration, and Who is the Source of those renewing and sanctifying influences, whereby the evil propensities of our nature are counteracted, the heart made and kept right in the sight of God, the character and life thus rendered holy, and the subject of Christ's great redemption, and the member of His mystical body, made meet for the heavenly kingdom, prepared for His good and faithful servants.

In the Nicene Creed we profess to believe of the Holy Ghost, that "He is the Lord, and Giver of life,* Who proceedeth from the Father and the Son, Who with the Father and the Son, together is worshipped and glorified, Who spake by the prophets."

"*The Holy Catholic Church*," is the next head of our Christian profession. This is that spiritual society, called in Scripture the body of Christ, which God has been pleased to establish for furnishing men, in its communion, with the blessed state of a covenant relation to Him; as His appointed agent and means for preserving and disseminating in the world the true faith and piety of the Gospel; and as the channel through which are to flow all the invaluable benefits to our race of His grace and mercy in Jesus Christ.

This Church is denominated "Holy," not as necessarily implying the personal holiness of all its members; but because of its possessing, *as a body*, holiness of character, in reference to its being the appointed depository, witness, and keeper of the Holy Scriptures, and of the holy doctrine therein recorded; to the holy sacraments, ordinances, services, and instructions which it is to minister to men; to the holiness of heart and life which is required of its members; and especially, and as pervading all, and essential to all, to its having Christ, the Holy God, for its Lord and Head, and God the Holy Ghost as its animating, moving, and directing Spirit.

The Holy Church is "Catholic." This word signifies universal, and is improperly given, as of peculiar applicability, to any particular portion of the Church. It defines that character of this holy Society whereby it includes all, in all parts of the world, who profess the Christian religion as God requires that it be professed, continue steadfast in the doctrine which the Holy Ghost taught the Church at the beginning, and live in humble attendance on the ministrations of the priesthood which is sent of Christ as He was sent of the Father.

The Church is also called, in the Nicene Creed, "Apostolic;" as preserving the doctrines, and the essential features of the worship, and constituted after the order, of the apostles, who were inspired to instruct and model it according to the will of Christ; and also as maintaining that apostolic succession whereby Christ promised to continue His ministry, and His presence with it, always, even unto the end of the world.

"*The Communion of Saints*" is next professed. By this is meant the mutual participation among the members of the Church of their Christian privileges and hopes, and their communion, which ought thence to be strengthened, secured, and rendered more dear, in all good offices of Christian sympathy and benevolence. It refers also to the deeply interesting relation, in their mutual connection with Christ, faith in Him, worship of Him, obedience to His will, and anticipation of His promised full reward, between those faithful members of the Church who have been called to their rest, and those who are still working out their salvation.

"*The forgiveness of sins.*"—This great doctrine, so full of comfort and edification, and so essential to our peace here, and our happiness hereafter, the Gospel, and that only, renders consistent with the justice of the Deity. That essential attribute being satisfied by the Mediator's atonement, forgiveness of sins, on condition of faith and repentance, is thereby made attainable. The ministry is an embassage commissioned by God to announce, and, by the application of appointed means, convey, this forgiveness to the penitent and faithful.

And when, through God's grace and tender mercy in Jesus Christ, we are thus pardoned and restored to favor, we may contemplate, with the fixedness and fervor of hope and joy proper to our surely covenanted interest therein, the blessed doctrines with which we close this confession of our faith—"*The resurrection of the body, and the life everlasting.*"

On these doctrines human reason could ever shed but feeble light. The Gospel reveals them in the full splendor of assurance and of consolation. It is not true, as the wilful blindness of infidelity asserts, that none but the dead know of that country to which death calls every man. The living know—for God in His fully attested word has told them—that the resurrection of the body, and everlasting life or existence, are there to succeed this mortal state; and the same unerring word gives faithful warning of the end for which that resurrection will be accomplished, and that eternal being experienced. It is that recompense may be awarded for the deeds done in the body—for the ends to which we have applied the free agency allowed us for working out our salvation. Unspeakable comfort, joy, and peace, and ample encouragement to endure afflictions, and persevere in duty, hence flow to the good and faithful Christian. However feeble, diseased, pained, or deformed his body here, and however complete the corruption and dissolution that await it in the grave, it will be raised in renewed vitality, strength, and beauty. Whatever of wearisomeness, privation, and suffering, may be his lot in the pilgrimage of life, that pilgrimage will soon be over, and then will come a life everlasting of joy and gladness. To the consummation and perfection of this, the risen body, and the soul, called from its holy happy state of intermediate rest, will be brought, when Christ shall come again from heaven to judge the quick and the dead.

But the impenitent and unbelieving have no part nor lot in this life of glory and of bliss. For them, indeed, there will also be a "resurrection of the body:" but it will be for its consignment to the worm that never dies, and the fire that is never quenched. For them too there will be a "life," or existence, "everlasting:" but it will be in that awful state which is represented in Scripture as everlasting punishment, as weeping and wailing, as tribulation and anguish, as eternal separation from God, and eternal exclusion from all that is good and happy.

Such is our Christian faith, and such are the awful sanctions with which it is urged upon us as a part of our required duty. The rehearsal of its articles closes with a word common to all languages, and indicating in all reiterated solemn consent and asseveration—"AMEN." It calls God to witness our sincerity. It owns the justice of our condemnation, if we mean not all that we profess; if the profession comes not from the heart; and if our characters and lives are withholden from entire devotion to the duties which that faith involves and enforces.

B. T. O.

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* I say improperly assumed, because it is intended to convey, and does embrace, the idea that the system thus named is exclusive in the belief of the divine unity. Like the terms Catholic, Friend, Baptist, Christian, &c. &c., it contains an imputation upon the Church. Its sectarian use, therefore, ought not to be sanctioned by the members of the Church.

* The neglect of conformity to this pious usage is sometimes covered by the plausible pretext that it pays higher honor to the Son than the Father. Not so: it is merely a token of reverencing the Son as, or *equally as*, we reverence the Father. In the Creed, and every where, the acknowledgment of the divinity of the Father is universal. So unquestionable is the primitive and apostolic authority of this Creed, that even heretics have been sensible that they could with no plausibility pretend to be Christians, without acknowledging that authority. Presuming, however, to interpret both the Creed and the Scripture, without any regard to Catholic tradition, they have admitted a sonship in Christ, not involving divinity; and in this sense, used the Creed. The *faithful*, using the Creed in its catholic or evangelical sense, adopted this method of actual and visible protest against the heretical use of it. And this covers the whole ground of a protest and visible manifestation *in favor of the doctrine of the Trinity*. All acknowledge the divinity of the Father. The personality and divinity of the Holy Ghost are denied by none who have the right faith concerning our Lord Jesus Christ. *This* then is the turning point between Trinitarians and Anti-Trinitarians. The godly custom alluded to is truly an honoring of the Father by the Church's chosen and approved token of due honor to the Son, and therefore to the Holy Ghost.

* Our translation of this portion of the Nicene Creed is an unfortunate one. It does not indeed by any means depart from the truth; but it fails in the point and force of the original. The Greek words are "εις το Πνευμα το αγιον, το κυριον, το ζωοποιον;" literally translated "in the Holy Ghost, the Lord, the Giver of Life." This is certainly stronger and more pointed, than the phrase "the Lord and Giver of life." There is no authority in the original for the conjunction "and." It should be changed to the article *the*. But in the wise jealousy of our Church, touching alterations in her standards, this cannot be done except by the constitutional process. A simple change in punctuation, however, and a correspondent manner of reading, will greatly relieve the difficulty: thus—"I believe in the Holy Ghost, the *Lord*, and *Giver of life*."

The clergy have their commission from the Holy Ghost: the power of conferring this commission of the Holy Ghost was left with the apostles: therefore the present clergy cannot have the same commission, or call, but from an order of men who have successively conveyed this power from the apostles to the present time. So that I shall beg leave to lay it down as a plain, undeniable, Christian truth, that the order of the clergy is an order of as necessary obligation as the sacraments, and as unalterable as the Holy Scriptures; the same Holy Ghost being as truly the Author and Founder of the priesthood, as the institutor of the sacraments, or the inspirer of those divine oracles.—*Law.*

Although our blessed Saviour saith to Nicodemus that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," yet He doth not say that every one who is so born, shall inherit eternal life. It is true, all that are baptized, or born of water and of the Spirit, are thereby admitted into the Church or the kingdom of God upon earth; but except they submit to the government, and obey the laws established in it, they forfeit all their right and title to the kingdom of heaven. They are brought into a state of salvation, but unless they continue in it, and live accordingly, they cannot be saved. For, as St. Peter observes, "baptism doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ." Baptism puts us into the way of heaven; but unless we walk in that way, we can never come thither. When we were baptized, we were born of water and the Spirit, so as to have the seed of grace sown in our hearts, sufficient to enable us to bring forth the fruits of the Spirit, to overcome temptations, to believe aright in God, our Saviour, and to obey and serve Him faithfully all the days of our life. And we then promised to do so: for being asked whether we would do so or not, we answered by ourselves or our sureties, that we would. And if we afterwards live in good conscience towards God, answerably to the profession and promise that we then made to Him, we shall certainly be saved through the resurrection of Jesus Christ, and the intercession that He makes at the right hand of God for us. But if we neglect to perform what we then promised, and so do not answer the end of our baptism by keeping our consciences void of offence towards God and men, we lose all the benefit of it, and shall as certainly perish as if we had never been baptized.—*Bishop Beveridge.*

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New York, Aug. 19, 1846.
August 22—6t

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